Our Home Mission Work

CHARLES E. SCHAEFFER, D. D.

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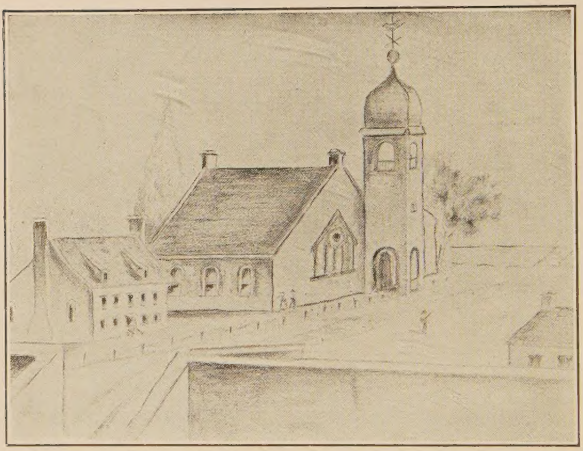

THE CHURCH IN THE FORT.

The oldest place of worship of the Reformed Church in America—in the fort on Manhattan Island, near "Bowling Green," New York City. Its first minister, Jonas Michaelius, was installed in 1628.

Our Home Mission Work

An Outline Study of the Home Mission Work of the Reformed Church in the United States

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General Secretary of the Board of Home Missions

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To our
Home Missionaries
the Devoted Men and their Wives
Who Labor Earnestly in Building
the Kingdom of God
into the Life of the Nation
this Book Is Affectionately Dedicated
by the Author

UNITED THEOLOGICAL SEMINARY
JUL 10 1958

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PREFACE

In November 1863 the General Synod of the Reformed Church in the United States was organized. Along with other Boards intended to carry forward the general work of the Church, the Board of Home Missions was elected.

These fifty years are characterized by a steady growth of our denominational life. The Home Mission enterprise lies at the foundation of this splendid work. A complete and comprehensive account thereof has never been written. Numerous histories of our Church in the Old World and in the New have from time to time appeared, which have done much to keep fresh in our memories the heritage of the fathers. We have, however, been making new history in these latter days, and some of these facts need to be chronicled.

In the year 1896, when the Eastern Synod observed its sesqui-centennial, Superintendent A. C. Whitmer published a valuable compendium of Home Mission data under

the title of "One Hundred and Fifty Years of Home Missionary Activity," gleaned from the proceedings of the Synods and from other reliable sources. The arrangement of his material is chronological, and consequently does not lend itself so readily to our modern purposes of Mission Study. Besides, during this intervening period some progress in the work of Home Missions has been made, and a new volume, approaching the subject from a somewhat different angle, made necessary by changed conditions and by a new purpose, is needed. The material here is arranged topically and is intended for Mission Study purposes.

Many of our people are engaged in Mission Study. Summer conferences in various sections of the Church, with a view of promoting such study, are conducted annually. The author indulges the hope that this course of studies on our denominational work in the homeland, may furnish our young people, and our church workers in general, with a fund of material which will enable them to form a clearer conception of our Home Mission task and will call forth a steadier loyalty and a stronger interest in the work.

In the preparation of this volume I have drawn from many sources. Within the last decade the literature on Home Missions has greatly multiplied. At the end of each chapter are indicated certain books and pamphlets which have been found helpful and to which the reader is referred for more advanced study.

During the past year four Commissions, under the auspices of the Laymen's Missionary Movement, made a comprehensive survey of the Reformed Church in the United States and published their findings in pamphlet form. The Survey and this Outline Study of our Home Mission Work run along parallel lines in many places. It is, therefore, proper to state that fully half of this volume was in print and was used at the summer conferences during 1913, while the commissions on the Survey were not appointed till afterwards.

I owe a debt of gratitude to Mr. John H. Poorman, Secretary of the Mission Study Department, for valuable assistance in preparing the illustrations, and to Superintendent A. C. Whitmer for reading the manuscript and for many helpful suggestions.

Charles E. Schaeffer.

Philadelphia, Pa., June, 1914.

OUR HISTORY

THE PRESSING DEMAND

A Church big enough to overspread a big land; broad enough in its sympathies to appeal to and be appealed to by all the classes of our society; eager enough to carry the message of a saving gospel that all our polyglot people shall hear and understand; homely enough to make itself at home among the lowliest; confident enough of the dignity of its mission to press its claims upon the loftiest; sure enough of its truth to commend the wisdom of God's salvation to the wise; simple enough in interpretation of the truth that the simplest-minded may not fail of comprehending; hopeful enough of its triumph to be the worthy minister of God who would have all men saved; sagacious enough to adjust itself to its delicate task; human enough to be all things to all men and touch the common human chord; divine enough to hallow human life at every turn of its ministry.—McAfee.

Our Home Mission Work

I

OUR HISTORY

1. Early History

Two branches of Protestantism

To trace the history of any organization or movement we must find a suitable starting point. The Reformation during the second decade of the sixteenth century forms the watershed of modern ecclesiastical history. Two distinct branches of Protestantism emerged, which Dr. Philip Schaff, the great church historian, designates as the Lutheran and the Reformed. Both of these branches subdivided into numerous denominations.

The Reformed Type

"The Reformed movement spread over Europe and became an organized Church in many countries. In Holland we have the Dutch Reformed; in Germany, the German Reformed; in France, the Huguenots; in Scotland, the

Presbyterians. The Churches of the Reformed type, unlike the Lutheran, did not keep one name or one confession to bind them together. They are, however, animated by a common spirit which appears in their cultus, polity and doctrine, and which makes them members of one spiritual household. The names given to the various Reformed Churches were taken from the land in which they were established, or from their form of government, or from some other prominent characteristic. In the broadest sense, then, the Reformed Churches are all those Protestant denominations which are not Lutheran and Anabaptist. Their membership throughout the world is, according to Professor Kattenbusch, 100,000,000 — 57,000,000 in America.

Our Official Name

"The Reformed Church in the United States is a member of the Reformed family of Churches and is composed mainly of the descendants of German, Swiss and French Reformed people who settled in this country. The prevailing national elements are German and Swiss, but these, in the last one hundred and seventy-five years have been so thoroughly Americanized and Anglicised that the official name was changed from 'The German Reformed Church' to 'The Reformed Church in the United States.' Historically its nearest kin are the Dutch Reformed, the Presbyterians and the Congregationalists.

"In point of time the Reformed Church in the United States is among the oldest Protestant Churches. In point of its past history

it is the martyr Church of Protestantism. In point of its genius it is the most liberal and yet the most Protestant of all Churches in Christendom. Owing to its German origin, it has not advanced as rapidly as the English denominations. Yet it has taken a noble part from colonial times, in the education, civilization and christianization of a substantial portion of our great Republic."*

First Protestant Church in America

After the discovery of America almost a century and a quarter elapsed before the first Protestant Church was established in this country. The oldest church with a continuous history in America is the Collegiate Reformed church of New York. Its first pastor was the Rev. Jonas Michaelius, who organized the congregation during the summer of 1628. It is significant that the first church bell in America hung in the steeple of this church. The first organ in America was likewise first used in this church. Peter Minuit, the first Governor of New York, then called New Amsterdam, was an elder in this church.

German Pioneers

Another hundred years passed by before the German Reformed Church was planted here. At the close of the seventeenth cen-

*Quoted from an address by Prof. George W. Richards, Theological Seminary, Lancaster, Penna.

tury and the beginning of the eighteenth, a tidal wave of German Reformed immigration to this country set in, due largely to religious persecution and to desolation wrought by frequent wars in the German fatherland. Many German families thus settled in New York, New Jersey, Pennsylvania and in the other colonies. "They built their church and beside the church their schools, and there they grew and produced men worth producing."

"Amid the storm they sang and the stars heard and the sea,
And the sounding aisles of the dim woods rang to the anthem of the free."

Many of these early pioneers of the faith must in course of time have identified themselves with the Dutch Reformed, the Presbyterian and other Churches. In various localities, however, they met and organized congregations without a regular minister. Usually the school-master or some other intelligent man of the community would conduct services which "generally consisted in reading prayers from a European liturgy, and a sermon from some approved collection."*

*Dubb's Historic Manual, p. 166.

TRINITY REFORMED CHURCH, SKIPPACK, PA.

Our Earliest Congregations

The earliest congregations of which we have any authentic records are three, viz.: Falkner Swamp, Skippack and Whitemarsh. These are located within fifty miles north of Philadelphia, and are still in existence. They were served by John Philip Boehm, who was a school-master prior to his coming to this country in 1720. For five years he served them as "lay reader," but was subsequently ordained by the Dutch Reformed Churches of New York City. We thus trace the beginning of our denominational history in this country to the year 1720. What a feeble beginning it was! The three congregations served by Boehm in 1728 reported 24, 20 and 14 members respectively.

We were a Foreign Mission

Our Church was then a foreign mission under the care of the Church of Holland, from which it received aid in the form of ministers and money.* Without this assistance from abroad it is doubtful whether the newly established congregations could have survived. "The condition of our people during this period was extremely sad. Organized congregations were few and very

*Every year from fifteen hundred to three thousand guilders were sent from Holland in aid of the German Reformed churches.

scattered, the people were poor, pastors were scarce, wolves were many, children grew up without baptism and without schools, and the mother Church was three thousand miles away."* In 1734 Boehm made the following interesting statistical report† to the Synods in Holland:

Congregations	*Communicants*
At Falkner Swamp were found Sept. 22, 1734	63
At Skippack were found Sept. 29, 1734	41
At Whitemarsh were found Oct. 6, 1734	22
At Philadelphia were found Sept. 15, 1734	88
At Germantown were found (according to the statement of two elders, named Minck and Bentzel) in the month of September, 1734	30
At Conestoga were found May 31, 1730	75
At Tulpehocken were found June 28, 1728	27
At Goshenhoppen (according to the statement of some members) about	40
	386

Besides these eight congregations he calls attention to certain preaching points such as Oley, Saucon, Macungie, Maxatawny and Great Swamp.

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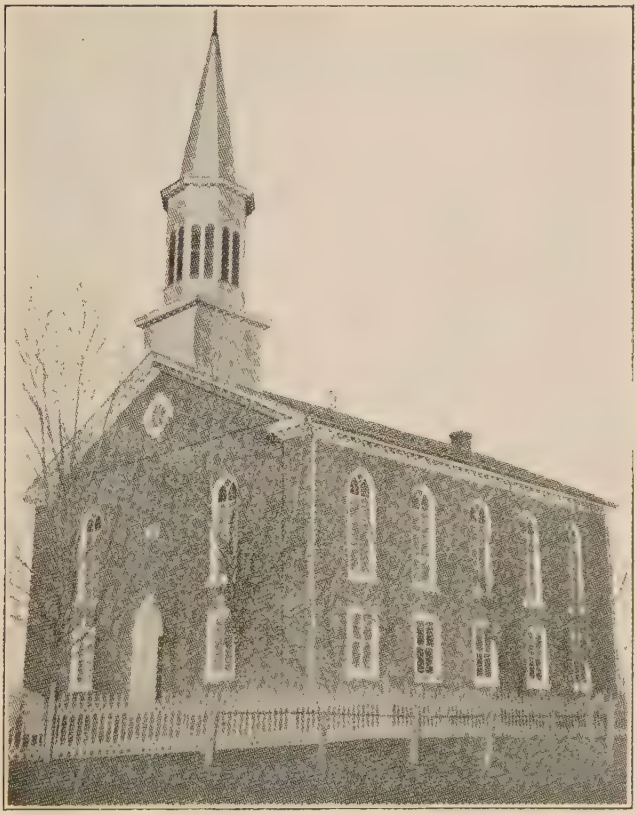
*Whitmer—"150 Years of Home Missionary Activity," p. 11.

†Minutes of the Coetus, p. 1.



FALKNER SWAMP REFORMED CHURCH.
MONTGOMERY COUNTY, PA.

This Church was erected in 1790, the steeple was added later. The original building was a frame structure which stood for at least forty-seven years.

First Missionary Superintendent

In the year 1746 a new day began to dawn. Rev. Michael Schlatter arrived in this country to look after the scattered interests of the Reformed Church. He was sent by "the Reverend Deputies of the Synod of South and North Holland." He was the first Missionary Superintendent of our Church. He found a number of congregations scattered all the way from New York to the Carolinas. He called a meeting of the ministers in his own house in Philadelphia, and subsequently, in 1747, organized them into a Coetus.

Earliest Organization

Four ministers and twenty-seven elders comprised the organization. Its functions were purely advisory. It had to send its minutes to Holland for approval. It was not allowed to ordain its candidates for the ministry. But in the face of these conditions the infant Church grew and developed. In 1750 we had 46 regularly organized congregations, and a total estimated membership of from ten to fifteen thousand. In 1770 we had fifteen pastors, and in 1776 about twenty.

Spirit of Independence

In 1793 the Coetus declared itself independent of the Synod of Holland, and became "the Synod of the German Reformed Church in the United States." It was a

great step forward. It was doubtless prompted by a number of concurrent factors. The Church had outgrown its limitations. The spirit of independence was rife among the colonies, and the Church came to be dominated by the same spirit of freedom.

A slow Awakening

Throwing off the yoke of dependence the Church but slowly awoke to a consciousness of its mission as a denomination in this country. "In a weak, spasmodic way the Synod attempted to respond to the earnest appeals of the infant churches on the frontiers, and several ministers were at an early date commissioned to visit the vacant congregations of the South and West, receiving for their services a small stipend from the treasury of the Synod."*

Lengthening of the cords

Thus, Rev. John William Weber as early as 1783 went into Westmoreland county, Pennsylvania, and established the Reformed Church beyond the Alleghanies. Churches were founded at an early date in Virginia, North Carolina and South Carolina, also in Maine, and as far north as Nova Scotia. If proper missionary efforts had been put forth, our Church might have been estab-

*Historic Manual, p. 315.

lished in practically every one of the colonies. From lack of pastoral oversight many of these newborn congregations in course of time disbanded, or affiliated themselves with other denominations.

First formal action on Missions

In the year 1812 the Synod took its first formal action on the subject of Missions, when it resolved to send several ministers to the "western country" and directed each congregation to lift a collection for this work. From various parts of the country numerous calls for ministers came before the Synod, which in 1813 resulted in sending Rev. James R. Reily as visiting missionary to North Carolina, and in the resolution that "all licentiates before settling in charges should give two or three months to missionary tours under the direction of Synod, and that all pastors must take up collections to pay the traveling expenses of these men."

Division of Synod into Classes

The year 1819 marks a great change in the administration of the work when the Synod divided itself into eight Classes as follows: Philadelphia, Northampton, Lebanon, Susquehanna, West Pennsylvania, Zion, Maryland and Ohio. Maryland Classis then included all the territory that lay south of Pennsylvania; and Ohio Classis included all the territory that lay west of

Pennsylvania. Subsequently, in 1824, Philadelphia and Northampton Classes were united by Synod into a single Classis.

Foreshadowings of a Board

It will be observed that hitherto the Synod endeavored to carry forward its missionary work without proper organization for this purpose, and without literature for informing the Church, and educating her members in benevolent giving. The nearest approach was reached when, in 1819, the Synod appointed a Missionary Committee "to examine into the fitness of those who wanted to be missionaries, to direct them where to work, to pay their necessary traveling expenses, and to give Synod a summary of their reports;" and when, in 1821, Synod ordered "every pastor not only to take up a collection for Missions, but also to explain to the people the object and necessity of the offering and the duty of every member to give it."

A Board Constituted

But evidently the hour had come when more definite organization became not only desirable, but imperative. The Missionary Committee in 1826 recommended to Synod the establishment of a Board of Home Missions. "The necessity for it," said they, "is as clear as day. Cries and calls are everywhere, and no help is at hand."

The name of the new organization was, "The American Missionary Society of the German Reformed Church." It was organized in Frederick, Maryland, September 28th, 1826. Any person on payment of one dollar or more was entitled to membership, and it was expected that the whole Church might be enrolled. From its number this body elected annually a Board of Missions, composed of twenty-four persons, who attended to practically all the work of the Society. Besides the work of Home Missions, there was committed to this Society also the work of beneficiary education and the publication interests* of the Church.

Local Auxiliary Societies

Its support was to come from congregations and from local auxiliary societies, of which there were two, one at Frederick, Md., and the other at Germantown, Pa., both composed of women. In 1832 Susquehanna Classis organized itself into an auxiliary society, and Synod directed all the Classes to do so. But prejudices soon developed against the American Missionary Society, and the Classes, refusing to work with the Board, kept their work and their funds in their own hands.

*The history of our missionary publications will be treated in a subsequent chapter.

Synod's Board of Missions

The Synod consequently resolved to effect a change in the organization, and in 1832 elected a Board of Missions composed of eighteen members, two from each of the seven Classes and four from the Church at large. But even this change did not secure the desired results. Thus it happened that in 1835 the Board reported receipts for the previous year of only $97.20¼, and expenditures of $54.31. In 1841 it had only three missionaries and received only $306, but had an outlay of $736.

In 1834 a representative of the American Home Missionary Society explained to the Synod the advantages of coöperation in Home Mission work with that body, and our Church entered into an agreement which continued for a number of years.

Movings

From 1828 to 1844 the Board of Missions had its seat in Chambersburg, Pa., in connection with the Printing Establishment there; but when Synod in 1844 elected a Board of Publication, the headquarters of the Board of Missions were transferred to Harrisburg, Pa., and for twenty years thereafter it as wknown as "The Board of Domestic Missions." In 1854 Lancaster, Pa., became its headquarters.

II. Early History in Ohio

Rapid Growth

In the year 1800 Ohio had a population of 45,000. In 1810 the number had risen to 230,000, and in 1820 to 581,000. Many of these had emigrated from Eastern Pennsylvania as well as from the fatherland, and among them were many adherents of the Reformed faith. The first Reformed minister to visit Ohio was Rev. Jacob Christman, who in 1803 went to Warren county and organized a Reformed congregation at Springboro. In 1820, when Ohio Classis was organized, it had five ministers, fifty congregations and eighteen hundred members. In 1824 the Classis became a Synod with eleven ministers, eighty-four congregations and twenty-five hundred members. "At the first meeting came calls from fifteen congregations for pastors; and again and again in after years came appeals from shepherdless Reformed people in Indiana, Illinois, Mississippi and Missouri." Rev. John Pence and Rev. Henry Hiestand were appointed traveling missionaries at $15 and $18 per month respectively.

Ohio Synod creates Board of Missions

In 1833 Ohio Synod appointed a "Committee on Missions," which was also the Committee on Examination and Licensure.

In 1839 the first steps were taken toward creating a Board of Missions, which however was not formally constituted until 1844. It was patterned somewhat after the Board of the Eastern Synod. It received very little money for its work, and the western missions were supported in large part by the Eastern Board. Thus there were now two Boards, the Eastern and the Western.

III. History of General Synod's Board

Tercentenary Celebration

The year 1863 marks another epoch in our denominational history. The Tercentenary Celebration of the Heidelberg Catechism was one of its distinguishing features. Over $100,000 was raised for benevolence during the year. As a direct outcome of this celebration came the organization of the General Synod in November of the same year, and the election of a Board of Home Missions. The following resolution was adopted: "That General Synod create a Board of Home Missions, to begin work as soon as the existing Boards be dissolved by their Synods." Ohio Synod acted promptly, but the Eastern Synod postponed action until 1865.

Organization of General Synod's Board

The consolidation was effected in Philadelphia, in November 1865. The Eastern Board transferred 52 Missions, the Western 15, and the General Board added 14 new ones, dropped 10 old ones, and thus started out with a roll of 71, thirty of which were German. The officers of the General Board were: Rev. Dr. J. H. A. Bomberger, President; Rev. Dr. S. H. Giesy, Secretary; Elder Charles Santee, Treasurer; Elder John Wiest, Treasurer of Church-building moneys. All of these men lived in Philadelphia.

Bright Prospects

The Board entered upon its work in good hopes. It appeared as if, at last, the Church had come out of its wanderings in the wilderness. Rev. L. D. Leberman was promptly elected Corresponding Secretary. Synod asked each Classis to appoint a committee on missions for coöperation with the Board, and urged every congregation to appoint a special committee to secure from individuals quarterly or at least yearly contributions for missions. The organization seemed to be complete. But alas! the machinery did not work. The Classes again failed to co-operate with the General Board. Rev. Mr. Leberman in 1868 resigned sa Corresponding Secretary, and Synod requested the Classes to elect Superintendents or Missionary Committees.

"The Dark Ages"

Great disappointment and dissatisfaction prevailed throughout the Church. In 1870 Ohio Synod again elected its own Board of Missions as auxiliary to the General Board. The Eastern Synod in 1871 followed by electing its own Board. The whole Church was excited and harassed by bitter theological and liturgical controversies. General Synod's Board then transferred all its Missions back to their respective synodical Boards, 80 of them in 17 States, and 41 of them west of the Alleghany mountains. It was the "Dark Ages" for our Church. We lost immeasurably and irretrievably through our divisions, and the follies of the past ought to teach us a lesson for the future.

Formation of Tri-Synodic Compact

In February 1873 a special meeting of the Eastern Synod was held to discuss coöperation in the work of Missions with the Pittsburgh Synod and the proposed Synod of the Potomac, resulting in the Tri-Synodic Compact, which continued for nearly twenty years. Each Synod was to have its own Board; but for managing the work they were to form one corporate body, "The Board of Missions of the Reformed Church in the United States." This compact was effected September 3, 1875. At first the work of this Board was confined to the bounds of the

three Synods which constituted it, and the Pacific Coast; but in 1882 it started work in Kansas, Nebraska and Iowa.

Efforts to reunite the work

Owing to these changes, the Board of General Synod was for some years comparatively inactive. The missionary work of the Church was done by the District Synods* and the Classes. The Constitution of the Church, however, clearly provided that the General Synod should engage diligently in Missions, and so, as early as 1884, a special Committee was appointed to prepare a plan whereby the whole work might be carried forward under the General Board.

Again Under General Synod's Board

In 1887 the General Synod requested the District Synods to place all their Home Mission work under the General Board once more. The Ohio Synod, which in 1870 was the first to create its own Board, was now

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*The Synod	Organized	The Board
The Eastern	1793	1826
The Ohio	1824	1845
The Northwestern	1867	1868
The Pittsburgh	1870	1873
The Potomac	1873	1873
The German Synod of the East	1875	1875
The Central	1882	1882
The Interior	1887	1887

again the first to respond in transferring its 15 missions back to the General Board, April 1, 1889. Pittsburgh Synod withdrew its seven missions from the care of the Board of Missions and on January 1, 1890, gave them to the General Board. Philadelphia Classis brought its four missions April 1, 1890. The Eastern and the Potomac Synods, on April 1, 1892, transferred their 41 missions; and the five missions under the Board of the Interior Synod were transferred at the same time. Thus the entire work* of Home Missions in the English Synods was once more unified under the control of the General Synod's Board.†

IV. Summary of our History

1720–1747 congregational period, to the organization of the Coetus.

1747–1793 coetal period, to the organization of the Synod.

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*"The Ursinus Union," organized 1873 in the interests of Ursinus College, conducted Home Mission work for a number of years. From 1883 to 1888 it raised over $10,000 for Home Missions. It discontinued its missionary operations in 1889.

†The German missions continue under their Synodical Boards.

1793–1826 to the organization of the Board of Domestic Missions.

1826–1863 to the organization of General Synod and the election of its Board of Home Missions.

1863–1890 partly under District Synod's Boards and partly under General Synod's Board.

1890– under General Synod's Board with District Synods advisory.

V. Missionary Superintendents

The first mention of a Superintendent of Missions was made in 1847. Originally there were traveling missionaries, exploring missionaries, who visited frontier sections for several weeks or months, and then returned to tell of their experiences and of the needs of the field. Among them were such men as Rev. George Leidy, Rev. James R. Reily, Rev. John Rudy, Rev. John Pence, Rev. Henry Hiestand, Rev. Joel L. Reber, Rev. Reuben Good and others. The first General Exploring Agent sent forth by the Eastern and Western Boards was Rev. Samuel Miller. Afterwards, in 1850, Rev. Maximilian Stern explored the western part of New York and located four ministers in

and near Buffalo and laid the foundation for a new Classis.

Rev. Emanuel V. Gerhart for several years labored in the West as General Agent of the Board. In 1857 Rev. W. K. Zieber* of Tiffin, Ohio, was appointed by the Eastern Board as Superintendent of Missions in the West. He was in office only two years when he accepted a call to Hanover, Pa.

Rev. L. D. Leberman was made Corresponding Secretary of General Synod's Board in 1865, but resigned in 1868.

Dr. Max Stern was Superintendent 1870–1871; the Ohio and Northwest Synods paid one-half his salary and the General Board the other half.

For years the General Board had no Superintendent, until October 1, 1889, when Rev. Dewalt S. Fouse, D. D., entered upon office and remained as its head until 1905, when he was succeeded by Rev. Thomas M. Yundt. Mr. Yundt died in 1907, after a year and a half of service. He was succeeded by Rev. Charles E. Schaeffer, D. D., who began his work June 1st, 1908.

The Superintendents of the Tri-synodic

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* For an interesting account of his work see '150 Years of Home Missionary Activity," p. 59 et sq.

Board were: Rev. F. K. Levan, D. D., 1874–1877; Rev. Theodore Appel, D. D., 1878–1885; Rev. A. C. Whitmer, 1886– .

The Synods have had various District Superintendents.

Pittsburgh Synod—Rev. F. K. Levan, D. D., 1870–1871; Rev. George H. Johnston, D. D., 1871–1872; Rev. F. K. Levan, D. D., 1872–1874.

Ohio Synod—Rev. J. M. Kendig, D. D., 1878–1879; Rev. S. P. Myers, 1880–1882.

Pittsburgh and Ohio Synods—Rev. Dewalt S. Fouse, D. D., 1889–1905; Rev. David A. Souders, D. D., 1905– .

Interior Synod—Rev. D. B. Shuey, 1882–1896; Rev. Abner S. Dechant, 1898–1905; Rev. Dewalt S. Fouse, D. D., 1905–1909; Rev. John C. Horning, 1909– .

German Synods—Rev. G. D. Elliker, 1909–

Field Secretaries under General Board.

Rev. Charles E. Creitz, D. D., 1899–1900; Rev. David N. Dittmar, 1900–1905.

General Synod's Board is constituted as follows: Rev. Charles E. Miller, D. D., LL. D., President; Rev. William C. Schaeffer, D. D., Vice-president; Rev. Paul S. Leinbach, D. D.*; Rev. J. Harvey Mickley,

*Resigned January, 1913.

Recording Secretary; Elder C. M. Boush, Attorney for the Board; Rev. I. C. Fisher, D. D.; Elder F. C. Brunhouse; Rev. Edwin R. Williard; Rev. G. D. Elliker; Rev. P. H. Dippell, D. D.; Rev. C. B. Schneder, D. D.; Elder Philip H. Bridenbaugh; Elder George W. Stein; Elder Joseph S. Wise, Treasurer; Rev. Charles E. Schaeffer, D. D., General Secretary.

Headquarters—Fifteenth and Race Streets Philadelphia, Pa.

QUESTIONS ON CHAPTER I

These questions are intended to evoke discussion in the Mission Study Class. They may enable the leader to bring to the attention of the Class certain facts and statements which might otherwise be overlooked. They are not exhaustive, but simply suggestive.

AIM: TO FAMILIARIZE OURSELVES WITH THE EARLY HISTORY OF THE REFORMED CHURCH IN THE UNITED STATES, AND TO REALIZE THE STRUGGLES OF OUR FATHERS IN THIS COUNTRY IN BEHALF OF THEIR FAITH.

1. *Early History*

1 What are the two main branches of Protestantism?
2 What Protestant denominations belong to the Reformed type?
3 Which is the oldest Protestant Church in the country?
4 Which are the earliest German Reformed congregations in America?
5 From what foreign source did our early churches receive help?

6 What was the mission of Rev. Michael Schlatter?
7 Why was the "Synod" organized and what was its significance?
8 Who was the first Reformed minister west of the Alleghanies?
9 When was Synod divided into Classes? Why?
10 When and how was the first Board of Missions constituted and what was its official name?

II. Early History in Ohio

11 Who was the first Reformed minister to visit Ohio?
12 How do you account for the rapid growth of the Church in Ohio?
13 What led to the organization of Ohio Synod's Board of Missions?

III. History of the General Synod's Board of Home Missions

14 What was the Tercentenary Celebration and what effect had it upon the Church?
15 When was General Synod's Board of Home Missions organized and what did it represent?
16 With what prospects did General Synod's Board enter upon its work?
17 What hindered the welfare of the Board's work?
18 What do you understand by the Tri-synodic Compact?
19 Why and under what circumstances was the Missionary work again unified under the General Board?
20 Summarize the history of our Home Mission work.
21 Mention some of the Missionary Superintendents.

REFERENCES FOR ADVANCED STUDY

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Minutes of the District Synods.

Minutes of the General Synod.

Minutes of the Board of Home Missions.

OUR TERRITORY

O America, America, stretching between the two great seas, in whose heart flows the rich blood of many nations, into whose mountain safes God has put riches of fabulous amount, in whose plains the Almighty has planted the magic genius that blossoms into harvests with which to feed the hungry multitudes of earth, nursed by Puritan and Pilgrim, defended by patriot and missionary, guided by the pillar of cloud by day and of fire by night, sanctified by a faith as pure as looks up to heaven from any land, O America, let thy Master make thee a savior of the nations; let thy God flood thee with a resistless passion for conquest; let thy Father lead thee over mountains and seas, through fire and flood, through sickness and pain, out to that great hour when all men shall hear the call of Christ, and the last lonely soul shall see the uplifted cross, and the whole round world be bound back to the heart of God!—Doughty.

II

OUR TERRITORY

I. A General View

Name defines Territory

When, in 1869, the official name of the denomination was changed, by synodical authority, from "German Reformed Church" to "The Reformed Church in the United States," the change served not only to differentiate the American from the European Church, but also to define the territory in which its lot had been cast. The Church in this country had attained a new consciousness of its work and mission. The new name, however, no longer adequately defines the field of our operations. We have enlarged the borders of our tent, so as to include portions of the Dominion of Canada, of China and of Japan.

Expansion

1. *Territorial Expansion.* When the framers of the American Constitution began that document with the words, "We, the people of the United States," the term included far less than it does today. Then it meant a narrow fringe of colonies, thirteen

in number, along the Atlantic seaboard. The census of 1790 showed that the newly constituted republic numbered less than four million inhabitants, scattered over an area of 900,000 square miles. The acquisition of the Northwest Territory in 1787 added a tract of 250,000 square miles, lying, wedge-shaped, between the Great Lakes and the Mississippi and Ohio rivers.

At the opening of the nineteenth century, the western boundary was the Mississippi river. Then followed, in 1803, the Louisiana purchase which increased the national domain by 1,000,000 square miles. The boundary line had been pushed westward to the Rocky Mountains. Other portions were added from time to time, until at the middle of the past century the United States covered the continent from ocean to ocean, from the Lakes to the Gulf, and formed the "natural base for the greatest continuous empire ever established by mankind." Since then it has reached out still farther and includes within its boundary lines Alaska to the north, Porto Rico to the south, the Hawaiian Islands to the west, and the Philippines to the far east. The United States in area and

population is one of the five great world powers.*

2. *Position.* Its geographical position, excluding its dependencies, is wholly in the Temperate Zone, in the middle of the continent. Its coast line exceeds the coast lines of the other world powers put together. Its harbors are unsurpassed. Its navigable rivers are among the longest in the world. Advantages of Position

Its railroad mileage is thirty-eight per cent. of the world's total. "The United States could duplicate all the railroad mileage in Asia, Africa, South America and Australia, and then have enough left to build a single track line three and three-fourths times around the globe!" Railroads

3. *Material Resources.* Its resources are immeasurable. Its wealth is well nigh incalculable. Its farm products for a single year, 1909, were valued at $8,760,000,000. Resources

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*The five great world powers are:

	Area in sq. miles	Population
1 The British Empire	11,500,000	400,000,000
2 Russia	8,500,000	150,000,000
3 Greater France	4,500,000	95,000,000
4 The United States	3,700,000	93,000,000
5 Greater Germany	1,250,000	75,000,000

Coolidge "The United States as a World Power," p. 9 et seq.

"If this money were all in twenty-dollar gold pieces, it would make a pile 720 miles high, and if the gold pieces were laid on the earth touching one another, the value of the farm products of that one year would make a line of twenty dollar gold pieces reaching across Alaska, Canada, the United States and Mexico, to the Isthmus of Panama, and there would then be enough of these coins left to make a line of gold from New York to San Francisco, and some pieces would fall off into the Pacific Ocean before they were all used."*

Population

4. *Population.* According to the census of 1910 the population of the United States, not including Alaska, and our insular possessions, is 91,972,266. This is a composite of many nationalities, although the United States has a larger white population than any other country.

Number of Church Members

5. *Religious Condition.* The communicant membership of all Christian churches in the United States, Protestant and Catholic, but omitting the Christian Scientists and Mormons, is 35,207,444, of which 22,208,350 are Protestants and 12,999,085 Roman and Greek Catholics. There are thus 56,764,822

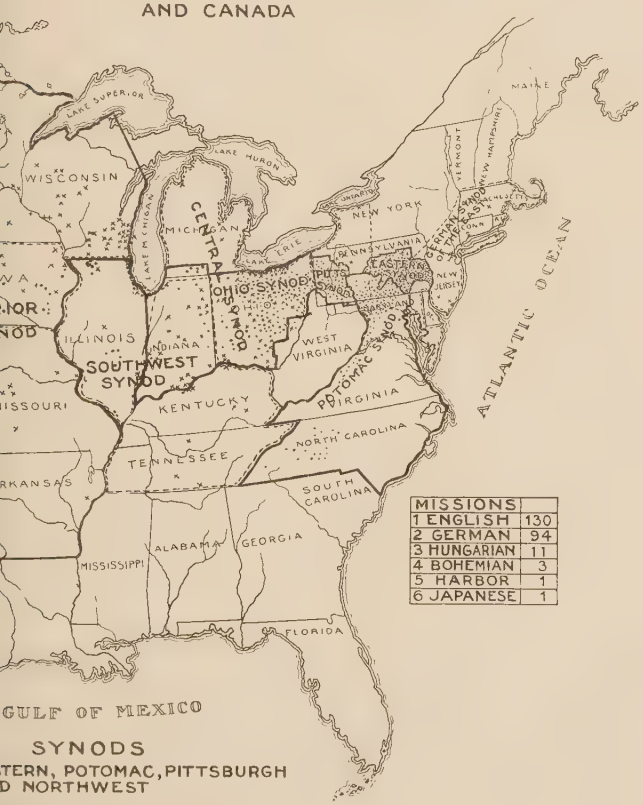
*Doughty "Call of the World," p. 80.

REFORMED CHURCH IN THE U.S. 1913

SYNODS	NO. OF CONGREGATIONS	NO. OF COMMUNICANTS
1 EASTERN	564	127,633
2 OHIO	225	31,098
3 NORTHWEST	269	28,839
4 PITTSBURGH	164	23,704
5 POTOMAC	327	47,436
6 GERMAN EAST	59	18,501
7 CENTRAL	107	24,699
8 INTERIOR	61	4,427
TOTAL	1776	306,337

CHURCHES OF ENGLISH AND GERMAN SYNODS

APPROXIMATE DISTRIBUTION OF REFORMED CHURCHES THROUGHOUT THE UNITED STATES AND CANADA



MISSIONS	
1 ENGLISH	130
2 GERMAN	94
3 HUNGARIAN	11
4 BOHEMIAN	3
5 HARBOR	1
6 JAPANESE	1

SYNODS

TERN, POTOMAC, PITTSBURGH
D NORTHWEST

RMAN OF THE EAST, CENTRAL,
ERIOR AND SOUTHWEST.

men, women, and children in the United States who are not full members of any Christian Church.

II. The Reformed Church in this Territory

As a Christian denomination we occupy no inconsiderable part of this great country. "Upon our church buildings beams the light of the rising sun on the Atlantic coast and fall the rays of the setting sun on the Pacific slope. From Canada beyond, on the north, houses, wherein our people congregate, dot the land throughout its length to the Gulf on the South."

Where Reformed Church is Represented

The Reformed Church is established in the following States: Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, West Virginia, North Carolina, Ohio, Indiana, Illinois, Michigan, Missouri, Kentucky, Tennessee, Iowa, Nebraska, Kansas, Oklahoma, Colorado, Wisconsin, Minnesota, North Dakota, South Dakota, Oregon, Washington, California, District of Columbia, and in the Dominion of Canada. The denominational force that is at work for Christ is represented in the following statistics:

Denominational Statistics

Ministers 1,210
Congregations 1,776
Members 306,337
Sunday-schools 1,750
Sunday-school Members 308,910

The Home Mission force is as follows:

Missionaries 175
Missions 239
Members 23,339
Sunday-schools 220
Sunday-school Members 31,602

Making due allowance for duplication, the entire force of the Reformed Church in the United States, church and Sunday-school, may be conservatively estimated at 500,000 members.

To obtain a clearer apprehension of how our Church has distributed itself over this territory, and to appreciate more fully some of the claims that are upon us, we will divide the field into certain well defined sections.

1. The East

This section includes all the territory east of Ohio and north of Virginia. Naturally, it divides itself into two parts, with the Alleghany mountains as the dividing line.

Eastern Pennsylvania and its People

The section east of the Alleghany mountains was the earliest home of our Reformed ancestors in this country. They were a sturdy, pious, thrifty type of people. The rich agricultural lands of eastern Pennsylvania attracted them to this section. Many of them were farmers. Their agricultural ability was early recognized. Governor Thomas in 1747, wrote of them to England: "They have by their industry been the principal instruments of raising the State to its present flourishing condition beyond any of his Majesty's colonies in North America." They loved education and founded schools and colleges. They were patriotic, law-abiding citizens. During the revolution they were on the side of liberty, and furnished whole regiments of soldiers. They loved their Church and brought up their children in the faith. They laid foundations, broad and deep, in church and state, upon which their descendants are building superstructures. The present generation is the fourth or fifth in the line. Our present church buildings are the third or fourth that mark our history.

The Reformed Church in Eastern Pennsylvania

The Reformed Church is a tower of strength throughout this whole section. Many of the leading citizens, merchants,

lawyers, judges, physicians, farmers, laborers and others, are included among its membership. There is scarcely a city of any size or a town or rural community throughout this section of the Keystone State, where the Reformed Church is not represented by one or more congregations. Some of the most stately and costly church edifices belong to this denomination. Its rural churches, many of which are "union" (the building owned jointly by Reformed and Lutheran congregations and the time of service divided between them), are, according to an eminent authority, better constructed and more largely attended than is the case anywhere else in the whole country.

Large Congregations

This section has some of our largest congregations. Salem, Allentown, Pa., the largest in the denomination, has an enrolled membership of over 2,000. In that city of over fifty thousand one out of every seven of its citizens belongs to the Reformed Church. In Reading, Pa., a city of one hundred thousand, the Reformed Church claims one out of every ten persons. In some smaller towns the proportion is still larger. This is all the more remarkable when it is remembered that in Boston only

one out of every eleven is a member of the Christian Church, and in San Francisco only one out of every thirty-eight.

Fertile fields of Maryland and Western Pennsylvania

Turning our eyes southward for a moment and then westward beyond the Alleghanies, we see the Reformed Church well established in the State of Maryland and to a large extent also in the western portion* of Pennsylvania.

A vast foreign population, attracted by numerous industries, lives in this part of the State. Western Pennsylvania is a great manufacturing section. Its oil and coal and coke and steel have already enriched many of its citizens and have made it one of the chief industrial centers of the nation.

Synods

Taking now the section as a whole, we find here the Eastern Synod, the German Synod of the East, the Pittsburgh Synod, and also the larger part of the Synod of the Potomac. The Eastern Synod, whose western boundary is the Susquehanna river, has a membership of 125,000. The entire section contains 1,022 Reformed churches with a membership of 205,341 communicants.

Churches

Institutions

Many of our institutions are located in

*It is said that the first sermon ever preached where the city of Pittsburgh now stands, was preached by a minister of the Reformed Church.

this section, viz.: Franklin and Marshall College, the Academy, and the Eastern Theological Seminary, at Lancaster, Pa.; Ursinus College, at Collegeville, Pa.; Mercersburg Academy, at Mercersburg, Pa.; The College for Women, at Allentown, Pa.; Hood College, at Frederick, Md. This section contains the following Orphanages: Bethany, Womelsdorf, Pa.; the George W. and Agnes Hoffman Orphanage, near Gettysburg, Pa.; St. Paul's, Greenville, Pa. At Allentown, Pa., is located the Phoebe Deaconess and Old Folks' Home. In Philadelphia, Pa., are located also our English Publication and Sunday-school Board and the headquarters of the Board of Home Missions and the Board of Foreign Missions.

Missions

Eighty-five of the Board's missions are found in this section, and more than thirty other congregations receive sustentation from their respective Classes. Many of our flourishing and influential churches at some time or other received aid through the Board of Home Missions or from the Church at large. One of the best arguments for the work of Home Missions is found in the history of these churches.

The Challenge of the East

There is a challenge of the East. This old eastern section has more population than the

following eleven States in the far west: Montana, Oregon, Idaho, Nevada, Utah, Oregon, Wyoming, North Dakota, South Dakota, Colorado and New Mexico. Many of these multitudes are still outside of the church. For years the larger quota of men and money for our work at home and abroad must continue to come from this agricultural and manufacturing section. Hence there must be earnest development along two lines, viz.:

More Churches

(a) *Extensive.* The number of our churches ought to be judiciously multiplied. Our towns and cities are growing and we need to conserve our constituency and to make our contribution to the solution of the problems of human society. There is phenomenal development in material things, and if the church would be true to her trust she must endeavor to keep pace with this progress in establishing the Kingdom of God.

Greater Efficiency

(b) *Intensive.* Many of our congregations are not developed to the highest degree of efficiency. They need to be vitalized. Some of them are too large for effective personal work. They need to swarm. The east is sometimes sneeringly spoken of as "a sleeping giant." The giant has strength and is beginning to arouse himself; he is

shaking his locks, and when he has once fully girded himself for service, he will do right mightily.

2. The West

1. *The Near West.* For many years it was supposed that the Mississippi river divided the nation, east and west, into almost equal areas. We now know that the geographical center is some forty miles west of the city of Omaha, Nebraska; so that if a person has been as far west as Omaha he has not been, strictly speaking, west at all. He has still been east. Yet our forefathers, when they trekked out into the plains of Ohio, Indiana and Illinois, went west.

Western Migration

Immediately after the Revolutionary war, the spirit of freedom, asserting itself victoriously in the hearts of the colonists, impelled many to cross the mountains and to establish homes in the frontier section of the nation. It was well for the colonies that they did not scatter abroad prior to the time of their independence from England, for if they had been widely scattered over a vast area, they would never have come forth victorious from that struggle with England. But one day, after the war was

over, on top of the Alleghany mountains, a traveler on horseback halted, and putting his hand back of his ear, said to his comrade, "Listen! I hear them coming!" "What do you hear? Some wild beasts?" his companion asked. "No," he replied, "I hear the tread of coming millions." And they did come—filling up the great middle west with homes and churches.

Type of Earlier Settlers

Among them were the flower of New England and Pennsylvania manhood and womanhood and youth. They were aggressive, strong of body, of mind and of purpose. They were reinforced by the best type of immigration from the Old World. "Certainly it means very much, in the light of events, that the northern section of the Northwest Territory, including Southern Michigan and Wisconsin, Northern Indiana and Illinois, and Northern and Eastern Ohio, were preempted by a class of men and women inured to hardships, enlightened by the best traditions of New England and New York, imbued with patriotism, and believers in the future of the American nation."*

Keystone of the Commonwealth

This territory has been called "the Keystone of the American Commonwealth."

*Clark's "Leavening the Nation," p. 49.

For forty years it has been the center of our population, and contains one-fifth of all the people of the United States. For half a century it has been the center of our American manufactures. Since 1860 seven of our Presidents have come from this region. It furnished some of the most prominent leaders of the Civil War, and a million soldiers. "Take away from our national arch this Keystone with its Yankees from the east, its Hoosiers from the south, its Teutons from middle Europe, its wealth, manufactures and commerce, and above all, its men and women, with what they have done and what they stand for, and the Union would crumble of its own weight."*

Reformed Church Represented

As has been previously stated, the first Reformed minister to go into Ohio was Rev. Jacob Christman. This was in 1803. Then we had almost nothing; now the Ohio Synod, Central Synod, part of the Synod of the Interior, and part of the Synod of the Northwest cover this section. That one little church of a century ago has multiplied into four hundred and ten, with a membership of 66,591. Many of our churches are strong and influential. At Canton, Ohio, we have

*"Leavening the Nation," p. 52.

the second largest congregation in the denomination. Akron, Dayton, Cleveland and Tiffin, Ohio; Louisville, Ky.; Indianapolis, Ind. all are leading centers where the Reformed Church is well represented. Here was fertile mission soil.

Institutions

Much of the growth and development of the Church in this section must be attributed to Heidelberg University, founded in 1850 and located at Tiffin, Ohio. Many of our ministers received their collegiate training within its walls. It is co-educational and has had a moulding influence upon the womanhood of this part of the country. At Dayton, Ohio, is located our Central Theological Seminary. The Interior Academy is at Dakota, Illinois; Calvin College is at Cleveland, Ohio; the Central Publishing House, where "The Christian World" and "Die Kirchenzeitung" are published, is also at Cleveland. At Plymouth, Wisconsin, is located the Mission House where most of our German ministers receive their theological training. At Fort Wayne, Indiana, we have an Orphanage.

Home Mission Problems

What is the Home Mission problem in this part of the country? The Reformed Church is supporting 49 Missions in this section; and there are seven other congre-

gations which receive sustentation from the Classes to the amount of $1,000 a year. The problem is two-fold.

First, as it pertains to the larger towns and cities. There is abundant opportunity for the establishing of new churches in these growing centers of population. Especially is this the case where we have strong German congregations, whose young people have already made or are making the transition to English. These young people need to be conserved for the Reformed Church. We must therefore establish more English Missions for some of these people. In other places German Missions must be started for our foreign speaking Germans.

Second, as it pertains to the country church. The survey of portions of this territory, recently made by the Department of Church and Country Life of the Board of Home Missions of the Presbyterian Church, discloses some interesting and instructive facts. Many of these rural churches are not merely standing still but are actually losing ground. Within the last ten years, in the State of Illinois, over 1,600 rural churches were abandoned! Three hundred were closed in the State of Ohio. Doubtless there is some explanation for this condition

of affairs; but evidently here is a mighty challenge to the Church to exercise the wisest leadership and to plan for the best possible outcome of a difficult situation.

2. *The Far West.* Fully five-sevenths of the territory of the United States lies west of the Mississippi river. What was once considered an arid or semi-arid region has within recent years become a veritable garden. By the process of irrigation and of dry farming the region has been made fertile and productive. The hardy sons and daughters of the east and the middle west are peopling the region. "Iowa, Kansas and the Pacific coast have received about a million sons of Ohio and their descendants who migrated from the home missionary communities of the Buckeye State, to replant, in the younger west, the moral ideals which had elevated their own life and character."

First Protestant Sermon

The Reformed Church followed these migrants at an early day. It is said that the first Protestant sermon ever preached beyond the Mississippi was by a Reformed minister.* This was as early as 1803. In

*Rev. Samuel Weyberg. He came from North Carolina. It is interesting to note also that Rev. Jacob Christman, the pioneer Reformed minister in Ohio, came from North Carolina. See—"The Reformed Church in North Carolina," p. 34.

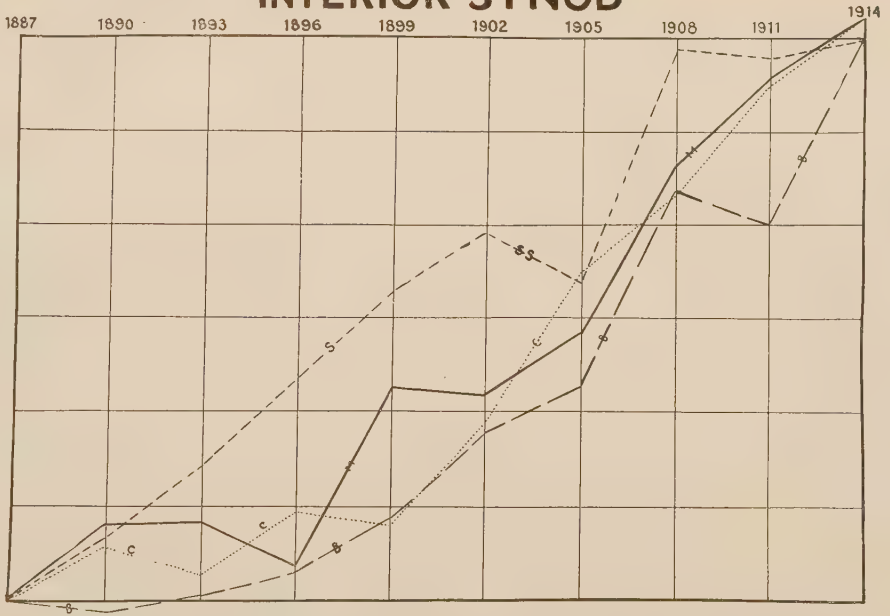
1853 Rev. Frederick C. Bauman* was sent to Iowa to minister to a colony of Reformed families who had settled near Dubuque. He founded the town of Zwingli, Iowa, built there the first church of his denomination, west of the Mississippi, and was instrumental in organizing a number of other congregations throughout the State. In 1859 Iowa Classis was organized with four small congregations. Seven years later there were in all that region 400 members belonging to the Reformed Church. In 1887 a Synod was formed, known as the Synod of the Interior. In the meantime many Germans had poured into that region and the Synod of the Northwest organized them into congregations and Classes.

Synod of the Interior

Twenty-five years ago we had a number of outposts along the Pacific Coast, the support of which involved an outlay of approximately $30,000. Because of a lack of ministers and proper personal supervision they had to be abandoned. A few of these congregations are still in the Portland-Oregon Classis, while some identified themselves with other denominations.

*See an interesting account of his life in the *Penn-Germania*, January, 1913.

INTERIOR SYNOD



CHURCH MEMBERSHIP – 300 TO EACH SQUARE.
SUNDAY SCHOOL ENROLLMENT – 650 TO EACH SQUARE.
CONTRIBUTIONS FOR CONGREGATIONAL PURPOSE – $5,500 TO EACH SQUARE.
CONTRIBUTIONS FOR BENEVOLENT PURPOSES $1,750 TO EACH SQUARE.

INTERIOR SYNOD

	MEMBERS	SUNDAY SCHOOL	CONTRIBUTIONS BENEVOLENCE	CONGREGATIONAL
1887	2578	2702	$2925	$16476
1890	2793	3064	2712	18621
1893	2802	3616	2978	17209
1896	2712	4244	3597	21720
1899	3261	4871	4340	20846
1902	3231	5189	6194	26631
1905	3427	4862	6884	36434
1908	3985	6498	10535	40841
1911	4215	6443	9902	46083
1914	4427	6608	13471	50985

INCREASE OF MEMBERSHIP OF THE WHOLE CHURCH IN THE 27 YEARS 66.4%

INCREASE OF MEMBERSHIP OF INTERIOR SYNOD IN 27 YEARS 71.7%

Reformed Church West of the Mississippi

The Reformed Church west of the Mississippi river has today 232 congregations with a membership of 20,700. The denomination through its Boards of Home Missions, English and German, is supporting 67 Missions in the same territory.

Dearth of Ministers

In the far west, the Reformed Church has not developed as rapidly as it has in some other sections of the country. Its name has not been known, its history and genius have not been understood. Of course this is not its fault, but its misfortune. Other forces, as well, have militated against our growth. There has always been a dearth of ministers for this field. With a few notable exceptions, these brethren never stayed long enough to impress the community with their mission. The Reformed Church never invested sufficient men and money in this work so as to make large results possible.

Frequent removals

The restlessness of our western people may also in part be accountable for our slow growth. Westerners are not tied down by any long-standing family or traditional ties. People move readily from place to place, and thus large congregations of men and women have, through a course of years, passed in and out of our western missions. To be sure, the Church did them good while

they tarried, but their brief stay often delayed and even prevented the establishment of strong and influential congregations.

Neglected fields

What is the challenge of the far west? We may rest assured that the church is greatly needed in the west. "The Neglected Fields Survey," under the auspices of the Home Missions Council,* in January, 1912, reported that there were entire counties without religious services, and that children were growing up without a Sunday-school or a church home.

Influences of West

Those who have carefully examined into the matter express the conviction that the west shall yet wield the scepter of influence and power in this country. The Pacific coast is coming to be the new Mediterranean of the world. Here the Orient and the Occident meet. Here the great problems of life will have to be solved. "The geography of two hemispheres, and the history of four or five millenniums are involved in the religious problem of the Pacific." This is the strongest missionary appeal possible. The teeming, throbbing, tumultuous life of the west must be permeated and pervaded by the life and spirit of Jesus Christ.

*See printed Minutes of the Council, 1912.

3. The South

Reformed Church in Virginia

At a very early date in the history of this country, German settlers migrated into the Southland. In 1711 a German settlement was formed in Rockingham county, Virginia, and in 1736 Samuel Jenner, of Berne, Switzerland, built the village called "Eden" on the Roanoke. Many of these German pioneers were members of the Reformed Church, for in 1750 we read of Reformed congregations in Virginia, though it is doubtful whether they were served by regular pastors. In 1791 Coetus received a request from Augusta county, Va., for several pastors, and one was promised. Doubtless many of these people, because of lack of ministers and proper oversight, were lost to the Reformed Church. The Protestant Episcopal Church was the established Church in the "Old Dominion" and some of our early Reformed congregations went over to that denomination. Today, however, we have a Classis covering the State of Virginia, composed of 30 congregations with a membership of 2,776. Massanutten Academy at Woodstock, Va., is a preparatory school under the care of this Classis.

Reformed Church in North Carolina

The Reformed Church was likewise early established in North Carolina. The first Reformed people came thither from Virginia in 1690. They were Huguenots, members of the Reformed Church in France. In 1710 a colony of Palatines and Swiss, under Christopher Graffenreid, came to North Carolina. After the Indians had besieged their town and murdered some of the people, Graffenreid returned to Switzerland, and the rest of the colony went into the Presbyterian Church.

From 1745 to 1755 many Germans came and settled in the most fertile sections of North Carolina and South Carolina. They were members of the Reformed, the Lutheran and the Moravian Churches. The Reformed and the Lutherans built "union" churches, a few of which still remain. Rev. Mr. Martin, a Swiss Reformed minister, preached for these people from 1759 to 1764. A number of other ministers visited among these people at various times. In 1798 a request came from six congregations in North Carolina asking Synod to supply them with ministers of the gospel. In 1812 Capt. William Albright appeared before the Synod and made such a strong plea for pastors that the Synod in 1813 commis-

sioned Rev. James R. Riley as visiting missionary among these people. In 1814 Rev. William Hauck went South. He was followed in 1817 by Rev. John S. Ebaugh. In 1819 Rev. George Leidy was appointed a traveling missionary for Virginia, North Carolina, South Carolina, Tennessee and Kentucky. After spending six months he visited 30 congregations and confirmed 84 persons. In 1824 Rev. John Rudy visited among these people and encouraged them.

A new day dawned in 1828 when Rev. John H. Crawford went to North Carolina and labored there for nearly thirty years. His labors were reinforced by Rev. John G. Fritchey who spent twelve years in the same State. In 1830 Rev. D. B. Lerch went to North Carolina. These brethren in 1831 organized North Carolina Classis with 16 congregations. The Classis now comprises 56 congregations with a membership of 5,514. It has under its care two educational institutions,—Catawba College at Newton, and Claremont College at Hickory; Nazareth Orphans' Home at Crescent also lies within its territory.

Reformed Church in South Carolina

At an early day the Reformed Church was established in South Carolina. One of the early ministers to labor in that section was

Rev. Christian Theus. He was a true martyr to the faith. An old stone in a cotton plantation marks his resting place. It bears this inscription:

"This stone points out where the remains of Rev. Christian Theus lie. This faithful divine labored through a long life as a faithful servant in his Master's vineyard and the reward he received from many for his labors, was ingratitude."

The Reformed Church in South Carolina has been altogether lost. If we would have had men and money at an early day for this State we might have a different story to tell.

Strength in the South

In Virginia and North Carolina Classes the Reformed Church has 86 congregations, with a membership of 8,290. Sixteen of these congregations are Missions, receiving support from the Board. Most of them are located in what is called the Piedmont section, a very rich and fertile part of the Southland. They are principally found in rapidly developing towns and cities along the line of the Southern Railroad.

Land of Opportunity

In many respects the South is the most favored section of our country. It is a land of sunshine. "Eternal spring abides and never withering flowers." Roses bloom in December. The South is rapidly develop-

ing. The Civil war gave it a tremendous blow from which it is just now recovering. It enjoys many favorable conditions. It is better fitted to cultivate the staples of life than any other section of the Union. The greatest cotton fields of the world are found here. This one commodity may bring to the South immeasurable wealth. Clarence Hamilton Poe, in "The World's Work," says: "The last fifty years have seen the making of a dozen new commonwealths beyond the Mississippi; the next fifty years will see the remaking of a dozen old commonwealths below Mason and Dixon's line. The energies of these people, for a generation tragically pent up or misdirected, are now turned at last into their natural channels of development. From 1900 to 1950 the South will be the land of opportunity. As our epic of the Nineteenth Century was the 'Winning of the West,' so our epic of the Twentieth Century will be the 'Development of the South.'"

Stronghold of Protestantism

The South is the stronghold of Protestantism in this country. Only a small percentage of Roman Catholics live here. It has less foreigners than any other section. Its church membership is larger in proportion to the population than in any other

section of the Union. It is remarkable that in every charter granted to the southern colonies, the propagation of the gospel was mentioned as one of the reasons for establishing the same. In the observance of the Lord's Day and in regular attendance upon religious services, the South furnishes an example that may well rebuke the looser practices of the North and West.

Says Dr. S. L. Morris: "The industrial awakening and material development of the South call for a corresponding spiritual awakening. How otherwise shall we contend with the spirit of commercialism, threatening to engulf the whole country? Tides of population, once rolling westward, will soon be turned backward and sweep like an avalanche upon the South, attracted hither by this marvellous prosperity. It is the critical time with the South, the plastic age, when we are about to shape our destiny for all time. The South has stood the trial of adversity. Will she be able to stand the test of prosperity? Possibly we may be indulged our pardonable boasting of our wealth, resources, etc., but we profoundly realize our need of something far better than these earthly and material things. The asset which we crave now above all things

Religious Problem

else is manhood—a people worthy of our noble heritage of the past, and equal to the great responsibility of the future."

QUESTIONS ON CHAPTER II

AIM: TO OBTAIN A BIRD'S-EYE VIEW OF THE TERRITORY OCCUPIED BY THE REFORMED CHURCH AND TO REALIZE SOME OF THE HOME MISSION PROBLEMS WHICH EACH SECTION OF THE COUNTRY FURNISHES.

1. A General View

1 Does the title "Reformed Church in the United States" adequately define our field?
2 What was the significance of the Louisiana purchase?
3 What relation does the geographical position of the United States sustain to the Home Mission problem?
4 How does the United States compare in size, population and resources with other countries?
5 What is the religious status of the United States so far as church membership is concerned?

2. The Reformed Church in this Territory

6 In what States is the Reformed Church established?
7 What is our denominational force in terms of statistics? What is our Home Mission force?
8 Describe the type of Pennsylvania German people.
9 Where is the numeral strength of the Reformed Church? Why?
10 What institutions are located in the eastern section of the Church?
11 How many Missions does the Board support in the eastern section?

12 What is the Home Mission problem of the east?
13 What class of people were the early settlers of the middle west?
14 Who was the first Reformed minister in Ohio?
15 What is the strength of the Reformed Church in the territory west of Pennsylvania and east of the Mississippi River?
16 What Reformed institutions are located in the middle west?
17 What is the Home Mission problem of the middle west?
18 How does the trans-Mississippi section compare in size and population with the rest of the country?
19 What is the strength of the Reformed Church in the far west?
20 How do you account for the slow growth of the Reformed Church in the far west?
21 What is the Home Mission problem of the far west?
22 How did the Reformed Church come to be established in Virginia, North Carolina and South Carolina?
23 What is the strength of the Reformed Church in the south?
24 Why is the south an inviting and promising Home Mission field?
25 What is the Home Mission problem of the south?

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CITY AND COUNTRY

The modern city has the characteristics of adolescence. It has grown big and has become awkward; it is self-sufficient, yet restless; arrogant, yet craves guidance; individualistic, yet profoundly social; anti-religious in expression, but fundamentally religious at heart. Its appreciation of social wrongs, its awakening moral sense, its passion for justice, its thirst for righteousness and its love of the beautiful are all manifestations of a new surging life. Its heart throbs and its blood is red. There is courage, but none to spare, in the life-and-death struggle that is on. Shall the brute nature dominate, or shall conscience and will assent and maintain their God-given right to be supreme? *Charles H. Sears.*

Any consideration of the problem of rural life that leaves out of account the function and possibilities of the Church, and of related institutions would be grossly inadequate. This is not because in the last analysis the country-life problem is a moral problem, or that in the best development of the individual the great motives and results are religious and spiritual, but because from the pure sociological point of view the Church is fundamentally a necessary institution in country life. In a peculiar way the Church is intimately related to the agricultural industry. The work and the life of the farm are closely bound together, and the institutions of the country react on that life and on one another more intimately than they do in the city. This gives the rural Church a position of peculiar difficulty and one of unequaled opportunity. The time has arrived when the Church must take a large leadership, both as an institution and through its pastors, in the social organization of rural life.

Report of the Country Life Commission.

III

CITY AND COUNTRY

I. The City

The Rise of the City

There was a time when there were no cities. Everybody lived in the country, in in God's large out-of-doors. But sooner or later certain feelings and common interests drew men together and the city took its rise. The origin and growth of the city have been attributed to the following four causes: fear of enemies, political considerations, the social instinct and commerce. The ancient city was a military strong-hold. The mediæval city was principally a seat of government and of a few household industries. The modern city is a vast, throbbing, congested center of trade and commerce.

While the city has always been a leading factor in the social, political, industrial and moral life of the world, it has become increasingly such within the last century.

"The city is superlative. In it the new civilization is at its best, and at its worst. There is our Christianity, most aggressively Christian, and there is our paganism, most frankly pagan. There is life most strenuous, and there is death busiest. There are the greatest prizes of success, and there are the uttermost failures. There are the excessively rich and there are the most miserably poor. Dives and Lazarus are there separated by an impassable gulf, but within easy seeing distance; and it seems to some careless observers that Dives is in heaven and Lazarus in hell. The city is the source of the influences, best and worst, which permeate the land. In its future are the greatest possibilities of blessing and of cursing to mankind."*

The relative growth of the modern city, its problems, its power and its perils have enlisted the most serious attention not only of the sociologist and the economist, but also of every thoughtful man and especially of every moral and religious leader.

The Growth of the City

One hundred years ago we had in this country only six cities with a population of 8,000 and over, *viz.:* Philadelphia, New York, Baltimore, Boston, Charleston and Salem. Their combined population was 200,000. In 1910, there were in the United States 2,405 places of 2,500 inhabitants or

*Josiah Strong, "Our World"—p. 228.

more with a combined population of 42,623,383. Nearly one-tenth of the total population in 1910 resided in three of our largest cities, *viz.:* New York, Chicago and Philadelphia. The United States has fifty cities of 100,000 and over. In fifteen States a majority of the population live in the cities. In New England, nearly 5,500,000 people are in cities while only 1,000,000 live in rural regions. In the Middle Atlantic States 13,700,000 live in cities as over against 5,600,000 in the country. In the Pacific coast States 2,400,000 are found in cities and 1,800,000 in the country. The combined population of 229 cities constitute thirty-one per cent. of the entire population of the United States. One-fourth of the population lives on one-four-hundredths of the total land area.

Growing faster than Country

While the total population of the United States increased 20.7 per cent. from 1890 to 1900, the city population increased 37 per cent. Only three cities show a slight decrease in population during the last ten years. In 1829, Chicago had half a dozen families. The first white child born in Chicago died in 1907. He saw the city grow from less than 100 to more than 2,000,000. In 1846, Des Moines had twenty persons.

In 1854, Omaha had one log house. Now these are among our large and influential cities of the Middle West.

A World Phenomenon

Nor is this urban movement confined to the United States. It is a world-wide movement. In one century the total population of the five principal cities in Europe increased over 700 per cent., London alone now having more than three times the population of all five one hundred years ago.

No Stop to City Growth

This gravitation of the people toward the cities will continue with accelerated speed. The causes are permanent, and every effort to arrest the same will prove fruitless. Aristotle limited the ideal city to 10,000; Plutarch and Cicero sought by persuasion to turn back the current of emigration from the country; Justinian tried to stop it by legal measures; Queen Elizabeth issued a proclamation against the further growth of London; but despite all these measures and efforts the city is larger today than ever and will continue to enlarge during the years to come.

Causes

A number of causes contribute to this phenomenal growth of the modern city. Dr. Josiah Strong mentions three, *viz.:* (*a*) the application of machinery to agriculture; (*b*) the substitution of mechanical for muscular

power; (*c*) the railway which makes transportation of population and food to the city easy. Additional reasons have been suggested, such as: excess of births, rural-born moving to town and foreign-born flocking there. While a vast number of immigrants concentrate in our cities, the unprecedented growth of our cities is not determined by this fact; for the cities in those countries from which emigration has been the largest have increased almost as rapidly as have those in this country.

It is manifest that the principal causes are economic and social. Says Rev. Charles Stelzle:

Economic and Social Causes

"No doubt economic causes have had most to do with the growth of the city. The development of industrial life was the principal factor in bringing together large numbers of laborers. The invention of machinery compelled the working man to surrender his handicraft and go to the factory which was controlled by the men who alone could afford to purchase the costly machines. One industry naturally attracted another, especially when it was related in some way in the production of a given article. Thus there were grouped a force of workers and proprietors with somewhat mutual interests. This was a perfectly natural evolution and it seems likely that it will continue indefinitely."*

*"American Social and Religious Conditions," p. 19.

Likewise the social instinct is a compelling factor. The educational facilities are better, opportunities for social life are superior to those in the country, and then there is always a vast army of men and women who cannot live elsewhere; they are shiftless and thriftless, and sooner or later find their level in the slums.

Wealth

With this massing of population in the great centers of industry, there follows a corresponding concentration of the world's wealth in the city. In 1850, half of our wealth was rural; in 1910, three-fourths of it was urban. In like manner the cities are gradually gaining in political influence and power. In the nineteenth century the country controlled the city politically. In the twentieth the city will control the country. The city sways the scepter of the public press, and thus occupies the vantage ground in moulding the thought-life of the nation.

Political Power

The Press

A quarter of a century ago Austin Phelps said: "As go our cities, so will go the nation." We are realizing the truth of this assertion with increasing force. Our cities are ganglion centers of influence and power that vitally affect every phase of human life. Here the extremes of human society meet. Here virtue and vice, knowledge and ig-

Center of Life

norance, riches and poverty dwell side by side.

Congestion of population brings wickedness and crime. In Philadelphia, there is seven and one-half times as much crime to the given population as in the country. Pittsburgh and Allegheny have nearly nine times as much as the average rural community of Pennsylvania.

Overcrowding in the city breeds suffering and death. The death rate there is considerably higher than in the country. The city has been called "the grave of the physique of our race."

The Church

How does the Church fare in the modern city? Strange to say, "the Church is weakest in members where population is greatest, where controlling national power is strongest, and where the fortified forces of vice and iniquity are most menacing." In 1900, there was for the whole United States one Protestant church for every 441 of the population. In the cities there was one to every 4,000. In the country as a whole, the Protestant church membership is growing faster than the population, but in the city the reverse is true. Only 19.8 per cent. of the Protestant membership is in the cities of 25,000 and over, while 52.2 per cent. of the

Protestant and Catholic

Roman Catholic membership is found in such cities. This is very significant and must have a bearing upon the future of Christianity in this country.

In two score and more of our largest cities the Church has grown less than two-thirds as rapidly as the population, and the larger the city the fewer are the proportionate number of churches.

New York

"If every church of every kind in New York City were crowded to the doors on Sabbath morning, and all the people had started to church, there would be three million of people on the street who could not secure an entrance to a house of religious worship.

"If you take all the Protestant population of New York City and add to it all the Roman Catholics, the Greeks and the Christians of every nation in it, you have less than one-third of the entire population. Nearly one-third is Hebrew and more than one-third is atheist, infidel or nothing at all. There are 100,000 nominal Protestants in the city with no church connection whatever. Only about eight per cent. of the population are members of Protestant churches."

To quote again from Mr. Stelzle:

The City's Greatest Peril

"The greatest peril of the city is not the tenement dwellers. The greatest peril is the smug, self-satisfied middle class which is quite content with itself and with things as they are.

These are the people who must be aroused to a sense of their personal responsibility. The Church is in peril in the city mostly because the great middle class, of whom the Church is principally composed, has no hearty interest in the conditions which have developed in the city in recent years. The Church is slowly, but surely, losing ground in the city. If the city is to dominate the nation—and it will—and if the Church continues to lose in the city, it does not require a prophet to foretell the inevitable result."*

1. The Reformed Church in the City

If we adopt the standard of the late Census Commission and count as rural everything in towns and villages of less than 2,500, and as urban everything beyond that number, the Reformed Church has probably one-half of her congregations and members in the city and the other half in the country. But if we were thinking only of large cities of 100,000 or more, then the proportion of congregations and members of the Reformed Church in our cities would be comparatively small. In all the leading cities of Pennsylvania, Maryland and Ohio strong, influential Reformed congregations are found. In most of them the Reformed Church was among

Many Reformed Churches in the City

*"American Social and Religious Conditions," p. 24.

the earliest to be established. In not a few of them the Reformed Church holds a leading position and proves herself a worthy factor in the life and character of the people.

Missions in the City

Most of our Missions are located in large and growing cities, in at least one hundred of them. Some of our most hopeful and prosperous Missions are in these places. Thus it will be observed also that the larger proportion of the appropriations of the Board of Home Missions goes into our city work, and by far the greater amount of Church-building Fund money is loaned to our city Missions.

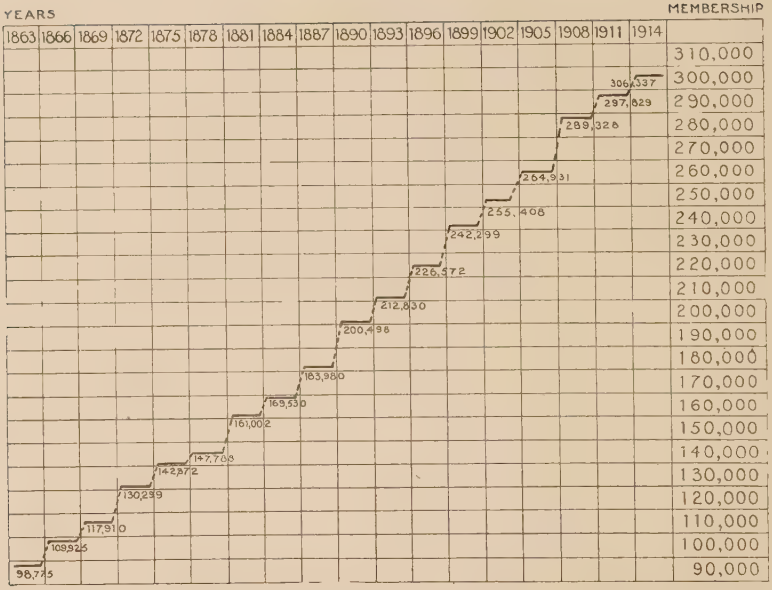
2. The Nature of the Work

Not "Rescue" Work

This, strictly speaking, is not "rescue" work. In the mind of many people city mission work connotes work in the slums, in the tenement districts, among the lower stratum of society. This is exceedingly important work. It is a phase of Home Mission work which some denominations conduct through special departments. But most of it is done today by organizations that are either *extra* or *inter*-denominational.

Not "Institutional"

Nor is our work "institutional" in character. We have no soup houses, no lodging



TWELVE LARGEST REFORMED CITIES IN THE UNITED STATES.

NAME OF CITY.	NO. OF MEMBERS.	PROPORTION OF POPULATION
Reading, Pa.	12,217	1 out of 8 persons
Philadelphia, Pa.	10,211	1 " " 152 "
Allentown, Pa.	6,538	1 " " 8 "
Baltimore, Md.	4 969	1 " " 112 "
Buffalo, N. Y.	3 853	1 " " 110 "
Cleveland, O.	3,570	1 " " 157 "
York, Pa.	3,342	1 " " 13 "
Lancaster, Pa.	2 993	1 " " 16 "
Canton, O.	2,625	1 " " 19 "
Easton, Pa	2,214	1 " " 13 "
Dayton, O.	2,156	1 " " 54 "
Lebanon, Pa.	2 142	1 " " 9 "

stations for the poor, the waifs and the outcasts of society. The modern institutional church in spite of its limitations, has some excellent and commendable features, and has already done much for the social and religious welfare of our cities. But institutional churches to be successful and really helpful must be adequately financed, which involves an expenditure of money far beyond the reach of our Board.

Organizing Congregations

Our city mission work consists rather in organizing and establishing regular congregations. Consequently our primary aim is to bring the people and the gospel together through the channel of the Church. The Board of Home Missions through its representatives goes into a city, gathers and organizes a congregation, sometimes through a Sunday-school or from a swarm out of another congregation, places a pastor over the little flock, helps in his support, selects an available site, buys the lot, assists in the erection of a building, and thus fosters the new and struggling interest until it reaches self-support. Within the last half century our Boards (German and English) have established 500 congregations, almost 400 of which were brought into existence during the last two decades. From four-fifths to

nine-tenths of all the Protestant churches in this country owe their origin to this same method.

3. The Difficulties of the Work

Transient Population

(a). *Transient population* In many of our larger cities comparatively few families own their homes. They are renters and readily move from one city to another, or from one section to another of the same city. The great majority of them are wage-earners, and industrial conditions often determine the time of their residence in a given place. Sometimes business enterprises crowd out whole blocks of residences, and the little Mission finds it necessary to relocate. Foreigners may encroach and colonize in a given section, forcing out the native Americans and the Mission.

Apartment Houses

(b). *Apartment houses.* The success of city mission work depends largely on personal contact with the people. The apartment houses offer the most difficult avenue of approach to people in the interests of the Church. They are practically "preacher-proof." It is almost a physical impossibility to gain entrance and get into personal touch with families who live in them. Their

occupants barricade themselves behind speaking tubes and telephones and never allow the preacher to come near them. No wonder that large cities are sometimes spoken of as "the graveyard of preachers."

Poor Equipment

(c). *Lack of proper equipment.* City mission work is expensive work. It demands a large outlay of money. Suitable building lots are costly. The erection of an attractive and adequate building, such as the environment of a city generally requires, calls for large money. One of the crying sins of our Church has been that we have been sending missionaries into our large cities and have failed to supply them with adequate resources. People there are not readily attracted to halls and store rooms for worship. Many of them have come from the country where they were accustomed to suitable church buildings. The very element that is to become the main stay, the moral and financial strength of the Mission, is very apt to stand aloof. Thus the Mission is handicapped from its very beginning. It must have a suitable, comfortable, inviting, but not extravagant building. It is a great misfortune if the Mission finds itself too heavily encumbered by debt. This serves to keep some people away who other-

wise might come. It obliges a Mission to expend too much of its thought and energy upon itself and interferes with its larger ministry to the community and with its development into the life and work of the Church in general.

4. The Demands of the Work

Church and other Institutions

The city must be saved. The Church is the only organization that can effectively and satisfactorily accomplish this task. Other institutions may prove themselves helpful, but without the Church these cannot be ultimately successful. The continuous growth of our cities, their strategic influence, their manifold and ever increasing problems, demand that the Church of Jesus Christ gird herself for a far more aggressive campaign than she has ever waged before.

Old Methods Obsolete

Many of the old methods are obsolete. They are no longer adequate for the modern conditions. The new wine has burst the old wine-skins. A new civilization is forming. The old was predominatingly agricultural, the new is industrial; the old was individualistic, the new is social. The Church therefore has a new mission in this age. Its approach must be along new lines.

Its methods must be adapted to the new conditions. Its message must apply to the new problems. The gospel of Jesus Christ offers the only solution to the social questions of the day, and the Church must seek to apply this gospel to the social and economic needs of the present generation.

A Unified Program

The city can be won only by earnest and cordial coöperation of all the Churches of Christendom. A unified program of advance is imperatively needed. Our task then is not to seek to establish one or more churches of our denomination in each of the cities of our land, but to have a real, vital part in the solution of the pressing problems that are upon us in our cities. We should fail in our mission as a Church if we could and did not make a substantial contribution to this large program of city redemption. If we cannot help to touch life where it beats the mightiest, where its problems are the fiercest, we have no right to exist at all.

A Holy City

The city will be saved. "The crown and consummation of our civilization—the full coming of the kingdom of God on earth—is typified not by a garden, but by a city—a Holy City—into which shall enter nothing unclean, and nothing that maketh a lie—Paradise lost was a garden; Paradise regained will be a city."*

*Strong, "Our World"—p. 283.

II. The Country

Country Problems

The country, as well as the city, has its problems. Fundamentally they are the same, since in both cases they are the outgrowth mainly of our modern social and industrial conditions. Of late there has been a general awakening of interest in the rural life of America. A vast amount of literature has been created, setting forth the problem in its various relations. The Country Life Commission in 1908 gave some illuminating facts and made the problem a national issue. The religious survey of a number of rural communities under the auspices of the Department of Church and Country Life of the Presbyterian Church has revealed many interesting and startling discoveries. Country life and country conditions are made the subject of thorough scientific investigation.

Disintegration

There is manifest in our Country communities a gradual disintegration, and modern sociologists and religious leaders are making a scientific study of conditions with a view of correcting the same.

1. The Church in the Country

By this process of disintegration no institution is more vitally and more seriously

affected than the Church. Many of the rural churches can scarcely be said to be holding their own. Some are dying, others are dead. In three counties in Northeastern Missouri there are 185 church buildings, 159 of which are used only occasionally and 21 are wholly abandoned. Only 26 per cent. of the churches are growing; 8 per cent are stationary; 24 per cent. are losing; 19 per cent. are dying, and 11 per cent. are already dead. In the entire State of Missouri there are 1,000 country church buildings which have recently been abandoned. Other States report similar conditions. These abandoned buildings are spoken of as "an abomination of desolation—windows broken, organ broken, pulpit broken, seats in confusion, a bird's nest or two up near the ceiling, and in a corner a tramp's bed made out of the folded carpet." Doubtless many of them should never have been built. Some of them sprang up out of a fanatical denominational zeal. Too many rival churches were reared side by side. Some could hardly be dignified by the name of church. In other instances the old country church standing in close proximity to the town or city was abandoned when the congregation erected a new one in town.

Abandoned Churches

The country church has greatly suffered from the following causes:

Shifting Population

(a). *The Redistribution of our population.* In 1790, 97 per cent. of the people lived in the country; today just about 50 per cent. live there. Since 1880 there has been a gradual decline in the percentage of our rural population. While the population of the United States as a whole increased 21 per cent. during the first decade of the present century, the rural population increased only 11.2 per cent.

Tenant Farmers

(b). *Tenant farmers.* According to the census of 1910 there were 6,361,502 farms in the United States, containing 878,798,000 acres. This represents less than one-half of our total land area. Only one-half of this is what may be called "improved" land. In 1910, 37.1 per cent. of our farms were tenant farms. One-half of those who till the soil do not own it. The tenant farmer whose lease runs for only a single year is not deeply interested in keeping up the standard of efficiency. He robs the soil and does not keep the buildings in repair. The tenant farmer seldom becomes a strong and influential factor in the community and in the Church. He is usually under economic pressure and has little or no use for the Church.

(c). *A low estimate of religion.* Some deny that the status of our rural churches is due to social and economic conditions. They insist that spiritual forces likewise are operative in closing country churches. Much might be said on this point. The country church suffers tremendously from the fact that most of the country pastors are not living among their people. They live in neighboring towns and cities, quite out of sympathetic touch with their people, and have reduced their labors among them to an occasional preaching service. No congregation will develop as it should under such conditions. Cheap Religion

From surveys of rural communities recently made, it has been ascertained that the "average church—rural and village—spends ninety-two cents out of every dollar collected to keep itself alive, seven cents for missions and Church Boards, and only one cent for local benevolence."

2. The Reformed Church in the Country

As before stated, fully one-half of our churches are in the country. Many of them are "union" churches. Some of the finest country church buildings in the land belong to our denomination. Our people take an Good Country Churches

honest pride in them. They are kept in the best condition. Every Lord's Day they are well filled with worshippers who come for miles around. In a goodly number of them the German language is still used (although in many sections this is fast dying out) and the old German Chorals give expression to the praise which ascends from the hearts of the people. Hard by the church is the cemetery where sleep the dead who once worshipped there.

Backward Churches

A number of our country churches, however, are quite backward, and are sharing the fate of a gradual disintegration. They are at the lowest ebb of efficiency. Dominated by a spirit of ultra conservatism and provincialism, they have not caught the larger vision and are not rendering the larger service. These need to be vitalized and energized.

Few Missions in Country

Only a few of our Missions are located in the country. A quarter of a century ago the Board of Home Missions adopted the policy of planting Missions in large and growing centers of population rather than at the country crossroads.

While we would scarcely be justified in establishing new Missions in those rural communities in the East and Middle West

which are already well supplied, and in some places overcrowded, with churches, there are vast country stretches in the far West which are destitute of church privileges. The report of the Neglected Fields Survey states that in Montana 60,000 to 70,000 of the population are residing five miles or more from a church.

Religious Destitution

"A section in the northern part of the State 40 by 100 miles has been homsteaded during the last two years and has but few religious opportunities. One rich valley of the State, 54 miles from a railroad, with a population of 5,000, capable of supporting 50,000, has but one church. In North Dakota 14 counties have but three permanent places in each for worship. One county in Idaho has a rural population of 9,000 with no preaching service. Another county of the same State has a purely rural population of 18,000, yet only two or three of its sixty-five school districts have regular preaching services."

There are 1,000 places in Idaho, large enough for a post-office, without any church. In Colorado there are 500 such. In Wyoming persons residing forty-two miles from any church go without religious privileges.

The country church is called upon to make a large contribution to the cause of Home Missions.

(a). Furnish members and workers for our city churches. A large part of the membership of our city churches already comes from the country. Many of our leaders in religious activities in the city are country-born and received their early religious training in country homes and country churches. Our city churches could not long survive if it were not for the rich red blood which the country continually pours into them.

Workers from the Country

"Whatever there is today of virtue, righteousness, human brotherhood and the fear and love of God in American life is largely the fruit of the labors of country preachers and country churches."

Join City Churches

Young people and others who move from the country into the city should be encouraged to unite with some city church. Many of our Missions in the cities might thus be strengthened, new ones might be formed, and the work of the denomination and of the kingdom be greatly extended.

Recruits for Ministry

(b). Recruit the ranks of the ministry. By far the largest number of our ministers come from the country. One of our oldest congregations, Tulpehocken, near Myerstown, Pa., has given fifty young men to the

ministry. One of our country pastors has sent twenty-five men into the ministry. At a time when the supply of our ministers is so small and the call so loud, there comes the strongest kind of a challenge to the country church to give its men of vision and of initiative, of strong brawn and brain, to the work of the Christian ministry.

Problem Urgent

The problem of the country church is urgent. Too much of the future welfare of the nation and of the kingdom is dependent upon it to allow it to deteriorate.

Vitalizing Country Church

Home Mission work means the vitalizing of these decaying churches quite as much as it does the planting of new churches on the frontier. "It is at least as essential to save what we already have as to save that which is lost." This cannot be done in a day. One denomination cannot do it single-handed and alone. All the forces and factors of our religious, moral, social and industrial life must conspire and coöperate in making the country life and the country church what God intended they should be.

In some great day
The country church
Will find its voice
And it will say:

"I stand in the fields
Where the wide earth yields
Her bounties of fruit and of grain;
Where the furrows turn
Till the plowshares burn
As they circle again and again;
Where the workers pray
With their tools all day
In sunshine and shadow and rain.

'And I bid them tell
Of the crops they sell
And speak of the work they have done;
I speed every man
In his hope and plan
And follow his day with the sun;
And grasses and trees
The birds and the bees
I know and I feel every one.

"And out of it all
As the seasons fall
I build my great temple alway;
I point to the skies
But my footstone lies
In commonplace work of the day;
For I preach the worth
Of the native earth—
To love and to work is to pray."

LIBERTY H. BAILEY.

QUESTIONS ON CHAPTER III

AIM: TO STUDY THE SOCIAL, ECONOMIC AND RELIGIOUS CONDITIONS OF THE MODERN CITY AND OF THE COUNTRY, AND TO REALIZE THE POSITION OF THE REFORMED CHURCH AND HER RESPONSIBILITY IN WINNING THE CITY AND THE COUNTRY FOR CHRIST.

I. THE CITY

1 What principal causes led to the origin of the city?
2 In what respect does the modern city differ from the ancient?
3 How many large cities were there in America a century ago? Name them. Give their combined population.
4 How does the percentage of increase in the city compare with that in the country?
5 Is there any way by which city growth can be stopped?
6 What are the leading causes for the unprecedented growth of our cities?
7 What does the massing of population in our cities produce?
8 What proportion of the population in the city belongs to the Church?
9 What is the proportion of the Protestant and Roman Catholic membership in the city? What is its significance?
10 What do you regard the city's greatest peril?

1. The Reformed Church in the City

11 What percentage of Reformed churches are in the city?
12 What proportion of our Home Missons are located in cities?

2. The Nature of the Work

13 What is the nature of our city mission work?

3. The Difficulties of the Work

14 How does a floating population make mission work in the city difficult? How do apartment houses?

15 What handicap to a mission is an inadequate or a heavily encumbered church building?

4. The Demands of the Work

16 Why are old methods of church work in the city no longer adequate?

17 What is demanded for the complete redemption of the city?

II. The Country

18 How do you account for the awakening of interest in country life?

1. The Church in the Country

19 What effect has rural disintegration upon the Church?

20 How do tenant farmers affect the welfare of the Church?

21 To what causes do you attribute the low estimate of religion which often prevails in the country?

2. The Reformed Church in the Country

22 What is the condition of most of the Reformed churches in the country? To what do you attribute this?

23 In what respect can the country church do large things for the kingdom?
24 Why is the vitalizing of the country church so urgent? How can it be done?

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The Evolution of the Country Community—Wilson.

PAMPHLETS

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The Country Community—Foght.
Modern Methods in the Country Church—McNutt.

OUR IMMIGRANT WORK

In the immigrant problem Protestant America is to be tested as never before. It is a problem which embraces all problems that have ever faced the Church. Problems physical—for the immigrant must be assimilated,—problems educational, for the immigrant must become an intelligent citizen—problems social, for the immigrant must find a larger, fuller life amongst us—problems economic, for the immigrant must be taught the doctrines which are fundamentally in harmony with our American spirit and life—problems patriotic, for the immigrant must be led to see that upon him depends the future of his adopted country—problems religious, for the immigrant must learn that his spiritual interests are of the utmost importance. In the solution of this question the Church in America needs all the wisdom which is given to the Church universal as the result of her experience in other generations. The task that lies before us requires a deeper study and a greater devotion than is found in mere sentiment, romance or sociological interest. The enterprise demands a statesmanship of the highest order.—Stelzle.

IV

OUR IMMIGRANT WORK

I. The Immigrant Problem

From the very beginning of our national life the problem of immigration confronted our statesmen. Washington, Jefferson and Franklin in their day wrestled with the problem and discussed measures whereby it might be regulated. The first State law restricting immigration was passed in 1824, although the total number of immigrants for that year was only 7,912. Since then the problem has become intensely complicated and is vitally affecting every interest and every institution in this country.

First State Law

It is well nigh impossible to form an adequate conception of the number of foreign-speaking peoples in America. The total number of aliens admitted since 1820 is 27,894,293. Every year brings us in round figures, 1,000,000 in addition. During the

Number of Immigrants

fiscal year ending June 30, 1912, 838,172 aliens were admitted. There are two foreigners coming for every minute of every hour of every day of every month of the year. There are as many coming in a single year as there are people living in the States of Maryland and Delaware combined; twice as many as there are in the State of Oregon. The foreigners of a year would repopulate with their present number the cities of Los Angeles, San Francisco and Portland. In four years they would repopulate New York City, and in less than seven years, the whole Dominion of Canada. There are enough foreigners in America to populate 19 of our States and to elect 38 of our representatives to Congress.

Groups

"If you were to divide these people into groups and put them into cities by themselves you would have an Italian city as large as Minneapolis, containing 220,000; an Austro-Hungarian city the size of Detroit, 270,000; a Jewish city as large as Providence, R. I., with 180,000; and you would have one hundred cities from 2,000 to 22,000 people without an English speaking person in them. If you should separate the illiterates and put them in a city by themselves, you would have a city larger than Los Angeles, in which not a single person could read or write a word of any language, and, there-

fore, would have no use for books, newspapers or magazines. If you should group them according to occupation, you would have a city of 430,000, or nearly as large as Cincinnati, in which not one person would have a trade or profession. The immigration of a single year exceeds the combined population of Alaska, Arizona, Nevada, Idaho, Wyoming and Utah."

Old and New Immigration

1. *Where they come from.* Fully 95 per cent. come from Europe and the remaining five per cent. from Asiatic and other countries. Prior to the year 1883, most of the immigrants came from Northern Europe, from Germany, Holland and the British Isles. They were readily assimilated into national life and became the founders of many of our American institutions. But the new immigration of the present day is principally from Southern Europe, from Italy, Austro-Hungary, Russia and the Balkan States. Fully 75 per cent. of our recent immigrants come from Southern and Eastern Europe. They belong to a different class of people.

"These people are ignorant of our ideals of government, of social life, of commercial life, of educational life, and have no idea of the Protestant conceptions of religion. These people are coming to us with all their Old World ways

of thinking. They come to us with their prejudices, their superstitions, their ignorance. They are coming to us with anarchistic and socialistic ideas of government and property, and they are coming with Roman Catholic, Greek Catholic and heathen ideas of religion, or what is worse, no religion at all."

Illiteracy

The great majority of the present-day immigrants are strong, sturdy peasants, 85 per cent. being between the ages of fourteen and forty-five. While in a single year 125,000 skilled laborers and 10,000 professional men entered the country as immigrants, more than 250,000 above the age of fourteen were admitted who were unable to read or write their own or any other language. More than 35 per cent. are illiterate, as compared with three per cent. of the old immigration.

Oppressed

2. *Why they come.* (*a*) Because of oppressive conditions at home. They are under economic pressure. Wages are low, taxes are heavy, opportunities for relief are small, military service is forced upon them, and in many respects life is made burdensome. (*b*) Because of attractive conditions in America. Here is freedom and fortune.

Attracted

"They are drawn hither by the free institutions and the marvelous prosperity of our

country—the chance here afforded every honest toiler to gain a livelihood by the sweat of his brow or the exercise of his intelligence."

(*c*) Because of solicitations on the part of those who seek to profit by them. Steamship companies have their agents in every principal town and city from which immigrants come whose business it is to persuade as many as possible to emigrate. Contract-labor companies likewise have their representatives abroad who secure as many as they can to come to America and engage in certain kinds of hard labor at comparatively low wages. (*d*) Because of solicitations on the part of friends. Usually the husband or big brother comes first. After a brief stay he returns to his home with his pockets full of money, wearing good clothing; but he does not stay at home. He brings the rest of his family with him. Letters to the folks at home help to bring others here.

Solicited

Fetched

3. *Where they go.* If we draw a line from the northwest corner of Minnesota to the southwest corner of Illinois and then due eastward to the Atlantic Ocean we have what may be called the Immigrant Zone. It covers less than one-fifth of the area of the United States, yet 80 per cent. of the

The Immigrant Zone

immigrants are found here. A little more than three per cent. are found in the South, and a fraction over 13 per cent. in the Pacific slope and in the western and Rocky mountain States. Six States, New York, Pennsylvania, Massachusetts, Illinois, New Jersey and Ohio last year received 571,000, or two-thirds of the entire number. New York alone received 31 per cent. and Pennsylvania 20 per cent.

Industrial Zone

It will be observed that this immigrant zone is also the industrial zone. About 80 per cent. of all the coal in the United States is mined here. More than 90 per cent. of all the iron and steel products of the country are produced here. The United States has 50 cities of 100,000 and over, 32 of which are found in this zone.* Into these congested industrial centers the immigrants come and form little colonies of their own, reproducing upon American soil their foreign customs, habits and faiths.

Principal Occupations

4. *What they do.* By far the larger number of immigrants before coming to America were tillers of the soil, but upon their arrival they immediately seek employment in our

*Roberts: The New Immigration, p. 158.

industrial plants, where their labor brings them the quickest cash returns, and where, if dissatisfied, they can in a day pack up and go elsewhere. Of the 890,000 employed in our coal mines 630,000 are foreigners. Of the 530,000 steel and iron workers throughout the United States 69 per cent. are foreigners. Of the many thousands employed in the building and repairing of our railroads 90 per cent are foreigners. The marvelous industrial development of America, its transcontinental railroads, its coal and iron industries, its furnaces and factories would doubtless not exist today if Europe had not furnished the labor force.*

5. *What they believe.* The Rev. William P. Shriver, Superintendent of the Department of Immigration of the Presbyterian Board of Home Missions, in discussing the religion of the immigrant, says:

"These recent immigrants in greater part are from nominally Catholic countries. Perhaps two per cent. of the Bohemians are Protestant, while from fifteen to twenty per cent. in this country are reckoned as free-thinking; among the

*For table of thirty-seven industries see Jenks and Lauck—Immigrant Problem, p. 437.

Religious Affiliation

Slovaks it is estimated twenty per cent. are Protestant Lutherans; of the Magyars probably forty per cent. are Protestant coming from affiliation with the Reformed Church of Hungary. The Russians, Bulgarians and Servians taken as a whole are Greek Orthodox. The Italians, Poles and Croatians are Roman Catholics; the Ruthenians, originally Greek Orthodox, through the influence of the Jesuits accepted allegiance to the pope and are known as Uniates, United Catholics or Greek Catholics, though a considerable number still remain Orthodox. But to infer from the foregoing that the peasant immigrant from Europe has always a vital religion or is adequately cared for by his Church in this country, is wide of the mark. The Southern Italian peasant is gifted with a deep religious consciousness; he has a primitive religion; and while many retain a profound respect for the Church and its ceremonies, a trained Italian observer writes: 'I do not suppose that over ten per cent. have a clear idea of what exactly the Christian religion is, what it stands for and what it wants to do in the world. Unfortunately they have not learned the necessary connection between religion and morality.'"

Moreover, many of these people after they have been in America for some time, drift away from the faith of their childhood and become unbelievers.

6. *What the Churches are doing for them.* Almost every Christian denomination in this country is interesting itself in behalf of the immigrants. Since nearly two-thirds of the new immigration is Roman Catholic there rests a tremendous responsibility with this religious organization in caring for the spiritual welfare of the millions who adhere to this faith. Among Protestant bodies the following force* in missionaries and money is at work in the behalf of the foreigner.

	Missionaries	*Amt. Expended*
Lutheran bodies	1,991	$ 106,570.00
Missionary Boards	2,620	1,137,667.00
Kindred bodies	514	325,314.00
	5,125	$1,700,000.00

II. The Reformed Church and the Immigrant

Why Interested

Being of European origin, the Reformed Church in the United States would naturally be expected to be interested in behalf of those immigrants who come from the countries where the Reformed faith is well known. Moreover, the immigrant zone in America includes precisely the territory where the Reformed Church is strongest and where her

*Barnes' "The New America," p. 153, et seq.

mission is most clearly defined. She sustains a direct relation to the Germans, the Dutch, the Swiss, of the older immigration; also to the Hungarians, the Bohemians, the Poles, the Ruthenians of the newer immigration; and to the Japanese and Chinese among the Orientals. The Reformed Church has at present 16 missionaries laboring among foreigners, not including the Germans,* and the General Synod has apportioned the sum of $15,000 annually for this work.

Number of Missionaries

Let us now study our immigrant work more in detail.

1. *The Harbor Mission.* The first point of direct contact with the immigrant is immediately when he lands on our shores. It may have been comparatively easy for him to secure passage to America, but he finds it more difficult to land than he had anticipated. He must undergo a series of rigid examinations. At the principal ports of entrance the United States Government has stationed officials to examine into the condition of the immigrant and to determine upon his admission into this country. This is a wise precaution, but the experience is not always agreeable to the foreigner. He may

Examinations

*For our German Work see Chapter V.

be detained at the port for some time. He finds himself among strangers. He can not speak nor understand their language. He needs a friend, a counsellor. A number of Christian denominations have stationed one or more missionaries at these ports of entry to minister to these newly-arrived people. The Reformed Church has a missionary on Ellis Island, the port of entry at New York. Most of the immigrants land there. During the fiscal year ending June 30, 1912, 605,151 persons or 72 per cent. of the total immigration passed through its gates.

Detained

Ellis Island

As early as 1855 Dr. Philip Schaff presented a letter to the Synod from the German Evangelical Diet directing the attention of our Church to this work. The Synod directed its Eastern Board of Missions to make provision for the reception of immigrants at our principal seaports. It also established a Church Directory in our seaport cities for the benefit of the immigrants. In 1881 the General Synod again called the attention of its Board of Home Missions to the importance of the work, but three years later the Board reported that it had failed to enlist the interest and help of the District Boards and that nothing had been done. The General Synod then directed its Board

Harbor Missionary

of Home Missions to appoint a Harbor Missionary and apportioned $2,000 annually for the work. Rev. C. H. Ebert was appointed in 1884 as our first Harbor missionary. He was succeeded by Elder, (now Rev.) Paul Sommerlatte, who in turn was followed by our present missionary, Rev. Paul H. Land, Ph. D.

Work of Missionary

The work which is supported by all the Synods, English and German, is a very important one. It consists in ministering to the immigrants on the Island in every possible way. The missionary supplies them with clothing, literature, counsel; he protects them from the harm that may befall them at the hands of evil men; he brings them into communication with friends in this country; he ministers to them in times of illness, and comforts them in sorrow and despair. He proves himself a very present help in time of trouble. "*Der Einwanderer Freund*" is a little paper published by the missionary in the interest of this work. The work costs the Reformed Church less than $2,000 a year.

Who they are

2. *Hungarian.* The population of Hungary numbers about 20,000,000, divided as follows: Slavs and Slovaks, 5,000,000; Ger-

mans, 3,000,000; Roumanians, Croatians, Serbs, etc., 3,000,000; Magyars, 9,000,000. The Magyars, ordinarily spoken of as Hungarians, are the ruling, dominant race. They are of Asiatic origin and speak a difficult non-Aryan language. More than 3,000,000 of them are Protestants, the larger number belonging to the Reformed Church.

About a quarter of a century ago Emigration from Hungary to the United States set in. Probably 40,000 Hungarians come annually to this country, and the number already here is variously estimated at from one and a-half to two and a-half millions. They are scattered through Connecticut, New York, New Jersey, Pennsylvania, Ohio, Indiana and Illinois. More than 100,000 Hungarians in the United States are members of the Reformed Church.

Number in America

Our attention was first called to them when they came to our Reformed pastors for the ministrations of the Church. The Rev. Dr. John H. Prugh, of Pittsburgh, Pa., made a careful study of the situation and his information aroused the Church to a sense of its obligation. In 1890 the General Synod directed its Board of Home Missions to take up the work, and forthwith, in re-

Origin of Mission

sponse to a request for missionaries Rev. Gustave Jurany was sent from Hungary as our first missionary among these people. He began his work in Cleveland, Ohio, January 1, 1891. Erie Classis organized at Cleveland, the first Hungarian Mission in this country. On July 1, 1891, Rev. John Kovacs, our second missionary, arrived and started the Hungarian congregation at Pittsburgh, Pa. In 1892 a commodious church edifice was erected with a parsonage attached, "the first church ever built in the United States for the compatriots of the noble Louis Kossuth with whom in his lifetime America so deeply sympathized and whom we delighted to honor."

First Hungarian Church

Growth

So rapidly did the work progress that within a few years we had 18 Missions in the principal centers where these people were located. Up to 1900 the Reformed Church was the only Protestant body that interested itself in behalf of them, but in that year the Presbyterians began to work among them. These two denominations jointly have been publishing a weekly church paper and a monthly Sunday-school periodical in the interests of this work.

"The Church of Hungary now has an American branch, the chief aim of which is said to be to inculcate Magyar ideas, Magyar customs and loyalty to Magyar aspirations into the minds of the children of Magyar families, in the hope that they may return and help establish a Magyar State in Hungary." Interference

This fact has somewhat interfered with the progress of our work, but we are able to report nine pastors and eleven congregations among them with a membership of almost 2,000.

They are located as follows:

Bridgeport, Conn., Rev. A. Ludman; South Norwalk, Conn., Rev. Gabriel Dokus; Johnstown, Pa., Rev. Ernest Porzsolt; Homestead, Pa., Rev. Alex. Harsanyi; Lorain, Ohio, Rev. Stephen Virag; Dillonvale, Ohio, Uniontown, Pa., Rev. Alex. Radacsi; Dayton, Ohio, Rev. Andrew Kovacs; Toledo, Ohio, Rev. Eugene Boros; East Chicago, Ind., Rev. L. Gerenday. Hungarian Missions

There are 623 pupils in their Sunday-schools. It will be observed that their Sunday-schools are very small, but they conduct parochial schools for their children during the week, and thus do not emphasize the Sunday-school as they might. The Board of Home Missions expends about $8,000 a year on this work and the Missions themselves raise over $20,000.

Lack of Ministers

The greatest drawback to the progress of the work is the lack of ministers. It is expensive and unsatisfactory to import ministers from Hungary. The Board is at present supporting three students in our Reformed institutions who will in due time be ready for effective work among these people.

Learning English

While practically all the services of the sanctuary are in the Hungarian language, the children are fast learning English. In several congregations the pastors catechize in English, and within a decade or two most of those who are now in this country will be able to speak and understand the English better than their native tongue.

Bohemians in America

3. *Bohemian.* The Bohemians have been coming to this country since 1850. About 500,000 are here, scattered over Iowa, Wisconsin, Minnesota, Nebraska, Kansas, North Dakota, South Dakota, Texas, Illinois, Ohio and New York. More than 115,000 are in Chicago. The total number of Protestant Church members does not exceed 6,000. There are about 45,000 Roman Catholics and the rest are unbelievers. Much of their literature is of an infidel character.

The earliest mission work among them was started in 1859 by Rev. Frank Kün, a Reformed minister, in Iowa and Wisconsin. This work however was done independently of the Reformed Church in the United States. The Board of Home Missions began its work among these people in 1896 when it commissioned Rev. Charles V. Molnar, a native of Bohemia, as our first missionary in Chicago. The congregation was organized August 1, 1897, with 51 members. Rev. James Dudycha is the present pastor.

First Mission in Chicago

The city of Cleveland, Ohio, has approximately 50,000 Bohemians. Here in 1898 our second Mission was organized. Rev. Anton Korbel is the pastor.

Cleveland Missions

Many of the Bohemians are farmers and occupy the fertile plains of Iowa. A large number of them are found in Cedar Rapids, Iowa, where our third congregation was organized, with Rev. Joseph Balcar as pastor.

Cedar Rapids

These three congregations have a membership of 206 families, with 148 in their Sunday-schools. The Board is annually expending $2,600 for this work and the congregations themselves are raising $1,500.

Memberships

Our missionary, Rev. James Dudycha, writes:

"The great majority of the Bohemian people care nothing for churches, Bibles, ministers or Christianity. Most of their papers are unfriendly to the Christian religion, and they never lose an opportunity for unfavorable criticism.

Benevolent Orders

Thousands of Bohemian men and women belong to the Bohemian benevolent orders, the spirit of which, if not the constitutions, are against all religious teaching. The Turner Society also is dominated by this spirit. Bohemian free-thinking halls are to be found in every Bohemian community with a free-thinking population. Here in Chicago there are several such halls. The Turner hall, equipped with a fine gymnasium and natatorium, cost $35,000. Here lives the greatest Boehmian infidel in this country. For more than forty years he has been poisoning the minds of Bohemians with infidelity. He is the editor of several papers, also an infidel monthly magazine. As speaker of the Free-thinking Congregation he officiates at the marriages and burials of the free thinking Bohemians of the city, names children (this takes the place of Christian baptism), and during Lent he delivers what he calls a series of "Lenten sermons" in one of the halls.

Turner Hall

Another free thinker residing here, in the past few years has delivered lectures in almost every, if not in every, Bohemian community in this country. Of course, the lectures deal with free thought. I might say that as a rule the free-thinking societies bury their own dead without the help of any minister.

Notwithstanding these unfavorable elements among them it may be said that the Bohemians are a progressive and industrious people. Of all the Slavonic peoples they stand at the head in culture and progressiveness. There are no slums among them. They come to this country poor, but by their industry and intelligence they soon build homes for themselves in cities and on farms. They naturally take to agriculture, but they may be found in all professions and walks of life."

Elements of Strength

4. *Japanese.* At its annual meeting in July, 1910, the Board of Home Missions turned a favorable ear to repeated appeals from different sections of the Church for the inauguration of missionary work among the Japanese along the Pacific coast. It is estimated that there are 100,000 Japanese in this country, 500 of whom it is stated, were identified with our mission in Japan. Most of these "Yankees from the Orient" as they are called are students or agriculturists, although a goodly number are to be found in the various trades and occupations of the average American. Dr. Ward Platt says: "The Japanese are easily the best class of immigrants among recent arrivals. They represent the highest intelligence, the broadest outlook, and the most successful initiative of Asiatics coming to us. The

Japanese in the United States

upheaval of Christianity and western civilization divorce the Japanese from dead tradition and leave them hospitable to all that humanity has to offer."

Missions Among Them

Several Protestant denominations have been at work among these people during the last twenty-five years. The Methodist Episcopal Church has been doing the most extensive work in this direction. There are possibly fifty different stations supported by nine different denominations. The Reformed Church in America has a missionary at work in New York City, where it is said there are found about 30,000 Japanese.

Rev. J. Mori

It was felt that there was a work to be done among these people by the Reformed Church in the United States, and so Rev. J. Mori, a student in the Heidelberg University, Tiffin, Ohio, and a native of Japan was commissioned to perform this work. Rev. Mr. Mori is a man full of zeal and of the Holy Ghost. He is deeply consecrated to the work of the Lord. He has had excellent preparation for work of this kind. He is aflame with a passion for the souls of his native brethren who are sojourning in America.

In September, 1910, he arrived at San Francisco, where most of the Japanese re-

side. The first Sunday after his arrival there he gathered a number of Japanese brethren and held a prayer service. Thus the work was started in the spirit of prayer. In fact the whole history of the work was a response to prayer. Brother Mori soon gathered a nucleus of his brethren around him. A congregation was started. A local church was rented for the purpose, and there on October 30, 1910, the first Japanese Reformed congregation in the United States was duly organized. Elaborate preparations had been made for the occasion. A large concourse of people had assembled and in connection with these interesting services, Rev. Mr. Mori officiated at his first wedding. Thus on the same day was started among the Japanese a Christian congregation and a Christian family. A three-story dwelling house was rented in the Japanese quarter of the city, 1619 Laguna Street, San Francisco. The first floor has been so arranged that it can be used for religious services, the second for educational and social purposes, and the third as quarters for the missionary himself.

First Japanese Reformed

Recently the Board purchased the property of Plymouth Congregational Church for the use of the Mission. This will enable

it to carry forward its work more satisfactorily than ever before. The Mission has a membership of 55, with 42 in the Sunday-school. The Board and the Mission each put about $1,600 a year into the work.

Statistics of Our Immigrant Work

Nationality	*Churches*	*Members*	*Sunday School*	*Annual Expense*	
				By Missions	*By Board*
Hungarian 1890	11	1910	623	$20,089	$4,775
Bohemian 1896	3	206 Families	148	1,562	2,600
Japanese 1911	1	55	42	1,682	1,600

PROTESTANT BODIES ENGAGED IN WORK AMONG THESE NATIONALITIES

Denomination	*Hungarian*	*Bohemian*	*Japanese*	*Annual Expenses*
Baptist.....	19	8	2	$25,511
Congregationalist.....		28	10	$17,564
Disciples.....		1	1	
Meth. Epis....		41	35	
M. E. South ..		7	4	
Presbyterian..	34	41	9	$37,000
Presbyterian S.	5	1		
Ref. Ch. of Am.	3			
Ref. Ch. in U.S.	11	3	1	8,000

The Negro in America

5. *Colored.* The Negro is not, strictly speaking, an immigrant. He did not come into this country of his own accord, but was brought here by the Americans themselves. There are 12,000,000 of them in the United States. Most of them are south of Mason and Dixon's line. They constitute a real problem in our national, social and religious life. Even though the Negro is naturally religious, it is estimated that only about 3,500,000 are members of the Christian Church. This proportion is about the same as that of the entire population in this country.

It is only within the last year that the Reformed Church has come to show a real interest in these people. From time to time individual members of the denomination carried on a small work in their behalf,

Kentucky Classis

and Kentucky Classis, in affiliation with the Presbyterians, has been co-operating in an extensive and encouraging work among the colored people of Louisville, Ky. The General Synod of 1911 authorized the Board of Home Missions to engage actively in this work, and apportioned $3,000 annually.

The Board realized that it could accomplish most with the amount of money available if it carried forward the work through certain existing agencies. The

Council of Reformed Churches

Council of Reformed Churches holding the Presbyterian System had in the meanwhile provided a Permanent Committee on Colored Work with a view of properly co-ordinating the work among the constituent bodies. The Board of Home Missions availed itself of this opportunity and thus far has rendered its service through this Permanent Committee.

Needs

The greatest need among the colored people is that of a trained ministry. Numerous colleges and industrial institutes have been established for the education of a

colored ministry and the training of an industrious and efficient laity. The Reformed Church through its Board of Home Missions during the last year contributed $1000 to the work at Louisville, Ky., and $1000 to the school at Bowling Green, Ky.

III.

Our Opportunity and our Obligation

"A million immigrants means a million opportunities, and a million opportunities means a million obligations." The Church of Jesus Christ never faced such a wonderful opportunity for the spread of the gospel. At Our Door
It seems as if God had been sending these millions to our shores that with our equipment, our churches, our men, our money, with the impact of our Christian civilization, we might win these multitudes for Christ, and thus hasten the evangelization of the world. Moreover, a great many of the foreigners after they have been in this country for some time, return to their native land and each one becomes an unofficial missionary for weal or woe among his country men. Unofficial Missionaries

We must evangelize the foreigners or they will heathenize us, we must Americanize them

A Conquering Invasion

or they will foreignize us. There never was any invasion in history, but it was a conquering invasion. Will history repeat itself in our present foreign invasion? We shall have nothing to fear if this vast army of immigrants be imbued with the principles of the religion of Jesus Christ.

Appeal

"This is our Lord's latest and greatest appeal to His Church. To all who believe in the power of the gospel to save, to all who believe in the coming of God's Kingdom on earth, to all to whom the Lord's Prayer is a delight, to all who love to have a part in the carrying out of the great Commission, the coming of these peoples spells opportunity and privilege. Their coming is but another step in the fulfillment of God's plans for the evangelization of the whole world. Let us thank God for this magnificent opportunity. Let us resolve to have a personal part in this great work. Let us make it possible for our great Home Mission Board to enter this field with equipment adequate to the needs of the work."

QUESTIONS ON CHAPTER IV

AIM: TO UNDERSTAND THE IMMIGRANT PROBLEM IN THE UNITED STATES, AND TO REALIZE THE PART WHICH THE REFORMED CHURCH HAS IN ITS SOLUTION.

I. THE IMMIGRANT PROBLEM

1 When was the first State law passed restricting immigration?

2 What is the present rate of increase through immigration?
3 What do you understand by the old immigration?
4 What is the new immigration? How does it differ from the old?
5 What proportion of illiteracy exists among immigrants?
6 What are the four principal motives of immigration? Which, in your opinion, is the strongest?
7 Describe the Immigrant Zone.
8 What are the principal occupations of the immigrants? What effect does this have upon their character, and what upon the nation?
9 What proportion of the immigrants are Catholic? What, Protestant?
10 What are the Christian denominations doing for the immigrant?

II. The Reformed Church and the Immigrant

11 Why should the Reformed Church be interested in the immigrant?
12 How many missionaries does the Reformed Church have among immigrants?

1. The Harbor Mission

13 What are the experiences of the immigrant on landing on our shores?
14 Where is Ellis Island, and what is it noted for?
15 Who is our Harbor Missionary and what is his work?

2. Hungarian

16 How many Hungarians are there in this country?
17 When and where was the first Hungarian Church in this country organized?
18 How do you account for the rapid growth of our Hungarian Mission work?

19 What causes led to the retarding of the work among the Hungarians?
20 What is the present number of our Hungarian Missions and where are they located?

3. Bohemian

21 What is the total number of Bohemians in America and over what part of the country are they distributed?
22 What is the religious condition of the Bohemians?
23 How many Missions has the Reformed Church among the Bohemians and where are they?

4. Japanese

24 Where is our Japanese Mission in this country and when was it opened?
25 Why should the Reformed Church engage in mission work among the Japanese in America?

5. Colored

26 To what extent is the Reformed Church engaged in mission work among the colored people in this country?

III. Our Opportunity and Our Obligation

27 What is the greatest appeal for mission work among immigrants?

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Our Work Among the Hungarians and Bohemians.

Our Japanese Ward.

Our Colored Brethren.

OUR GERMAN WORK

In America, German immigrants have been welcome. They have been pre-eminently steady, hard-working folk, who have minded their own business, and have formed a valuable part of the population wherever they have settled. In the Civil War they played a creditable part, and they have shown themselves ready to support their adopted country on all occasions, even—if necessary—against their native one. The small interest they have taken in politics, as compared, for instance, with the Irish, has prevented one possible cause of dislike; indeed, the general feeling toward them has always been cordial.

—Coolidge.

The Germans have always been among the best of our immigrant population in intelligence, thrift and other qualities that make the German nation strong and stable. They have Germanized us more than we have Americanized them. All these North-of-Europe peoples belong to a common inheritance of principles and ideas, and all have found it natural to assimilate into American life. America owes a large debt to them as they do to the land that has become their own by adoption.
—Grose.

V

OUR GERMAN WORK

Professor Julius Goebel, of Leland Stanford University, asserts that one-third of the present white population of the United States has German blood in its veins. Fully 25,000,000 of our American citizens are of direct German extraction. The significance of this will become all the more apparent when we bear in mind that the English element in America numbers only 20,000,000, and the Scotch-Irish but 14,000,000.

I. German Immigration

German immigration began at an early date. Three principal causes contributed to this, viz.: religious, economic, political. The religious persecutions and the devastating wars in the Fatherland formerly induced many Germans to seek refuge in America. In recent years, however, the causes have been purely economic. Wishing to escape the burdens of a compulsory military service

Reasons

and to improve their temporal condition, thousands of Germans come annually to this country. In the near future German immigration will likely assume larger proportions than ever. In Germany the population increases at the rate of 800,000 a year. Its present population is 65,000,000, but its soil, 208,000 square miles, is calculated to support only 50,000,000 people.

Where They Settle

At the first the German immigrants settled in largest numbers in New York, Pennsylvania, New Jersey, and certain portions of the South. Many towns and cities still bear the impress of their life and spirit. After the opening of the Northwest Territory, the tide of German immigration began to flow into it. Wisconsin in its State Constitution made specially liberal terms for foreigners, and so rapidly did the Germans come to occupy it that the dream of a "German State" among our commonwealths was at one time quite popular. From Wisconsin they have crossed the border into Canada and are occupying in large numbers the provinces of Alberta, Saskatchewan, and Manitoba. They have scattered themselves over the entire North and Middle West, and a fringe of German colonies stretches along the entire Pacific Coast.

II. Characteristics of the Germans

German Traits

"Had America in 1800 been given the choice of foreign elements to settle in the Northwest, it could not have made a better selection than the Germans. They have proved thrifty and conservative, peaceful and patriotic, loyal to the American theory of government, and responsive to the calls of public duty and danger."* By temperament and training the Germans as a rule are industrious, economical, thorough, methodical, conservative, loyal, prosperous. It has been said "the Germans dive down deeper, stay under longer, and come up muddier than any other people." While there is an element among them which is strongly tinged with unbelief, the great majority are possessed of high moral, religious, and social ideals. They love their homes, their music, their societies. They strongly believe in the principle of education, and in systematic Bible and catechetical instruction. "The history of the Germans in America demonstrates the truth of the assertion that no other non-English-speaking race is of greater importance to the country than the German, and the results of the mis-

*Clark's "Leavening the Nation," p. 50.

sionary efforts among them prove that no other race is more susceptible to the influence of personal vital Christianity and yields richer fruit."*

III. The Reformed Church and the Germans

Three Leaders

It seems but natural that a denomination whose foundations rest in German soil should be interested in the German population of this country. To three men belongs the honor of organizing and developing this work: Dr. Max Stern, the pastor and missionary; Dr. H. A. Muehlmeier, the founder of the Mission House; Dr. H. J. Ruetenik,† the originator of the German Publishing House at Cleveland, Ohio. In 1853 these three men met at a meeting of Classis in Tiffin, Ohio, and from there each one went forth to his distinctive work. Dr. Stern went into Southwestern New York, established congregations in and around Buffalo and founded Western New York Classis; Dr. Muehlmeier went to Sheboygan, Wisconsin, and feeling the need of a school for the training

Their Fields of Labor

*Nuelson's "The Germans in America." p. 20.

†Dr. Ruetenik died February 22nd, 1914, at Cleveland, Ohio.

DR. MAX STERN.

of ministers, founded the Mission House near Sheboygan, Wisconsin, where the majority of our German pastors have been educated. Dr. Ruetenik went to Toledo, Ohio, started the First Reformed Church there, filled a professorship at Tiffin, became the editor of the "Evangelist," and subsequently founded Calvin College and the Publishing House at Cleveland, Ohio. The work which these men and others associated with them began, has developed into three Synods, the Synod of the Northwest, the Central, and the German Synod of the East.

Synod of the Northwest

The Synod of the Northwest, which covers the territory west of Ohio, was formed in 1867. It comprises 196 ministers, 269 congregations, and 28,839 communicant members. For benevolence the Synod raised during 1912–13, $46,538, and for congregational purposes, $197,455.

Central Synod

The Central Synod, which is practically coterminous with the State of Ohio, was constituted in 1882 and consists of 101 ministers, 107 congregations, and 24,699 communicant members. For benevolence the Synod raised $32,538, and for congregational purposes, $162,547.

German Synod of the East

The German Synod of the East comprises all the territory east of Ohio; it includes four Classes, 71 ministers, 59 congregations, and

18,501 communicant members. It raised for benevolence $15,903, and for congregational purposes, $141,126.

GERMAN SYNODS

Summary

	Ministers	Congregations	Members
Synod of the Northwest	196	269	28,839
Central Synod	101	107	24,699
German Synod of the East	71	59	18,501
Totals	368	435	72,039

	Benevolence	Congregational Purposes
Synod of the Northwest	$46,538	197,455
Central Synod	32,538	162,547
German Synod of the East	15,903	141,126
Totals	$94,979	$501,128

Other Benevolence

These three Synods are supporting the Mission House near Sheboygan, Wisconsin, and the Orphanage at Fort Wayne, Indiana. The Synod of the Northwest has for many years been carrying forward a very successful Ministerial Relief work.

The work among the Winnebago Indians at Black River Falls, Wisconsin, has been in charge of the Sheboygan Classis of the Synod of the Northwest.

IV. German Mission Boards

Two German Boards

Our Home Mission work among the Germans is carried forward by two distinct Boards known as the Eastern and the Western. The former is under the care of the German Synod of the East, the latter under the Synod of the Northwest and the Central Synod.

Eastern Board

The Eastern Board, organized in 1875, has ten Missions under its care. Its field is somewhat limited. Its policy has been to establish missions in large cities in the East, like Boston, Brooklyn, Buffalo, Philadelphia, and Baltimore, where there are considerable numbers of foreign-speaking Germans. Its charter provides that a Mission under its care and entitled to its support must use the German language in at least some of the services. The Board has done a commendable work and has been instrumental in establishing a number of Missions which have grown into strong self-supporting congregations. Our Harbor Mission work, now in charge of General Synod's Board, was inaugurated by this body.

Its Policy

Statistics of German Missions Under the Eastern Board

Congregations	10
Members	1413
Sunday-school enrollment	1584
For congregational purposes	$13,387
For benevolence	923
Value of Mission property	116,400
Appropriation by the Board	5,487
Contributed by Missions	5,543

The Western Board

The Western Board has had a far more extensive and encouraging history. Formed in 1868 under the Synod of the Northwest, this Board in 1882, at the organization of the Central Synod, became the missionary agent of these two Synods. "Under its watchful care and economical management the German work of Home Missions in the West has been successfully carried forward ever since. With an immense field and small resources, this Board has nevertheless done a great work."*

Territory

Its territory covers practically three-fourths of the entire United States. It has eighty-five Missions under its care. Rev. Frederick Mayer, D. D., President, reports:

"The field of the Board of Home Missions of

*Whitmer's "150 Years," etc., p. 104.

the Synod of the Northwest and Central Synod is very large.

"The Central portion comprises Ohio, Michigan, Indiana, Illinois, Kentucky, and Tennessee. Today there is only a small immigration of Germans into these States, and what there is settles mostly in the cities. In large cities there is often a removal of Reformed members from one section to another. These form the nucleus of a Mission. Hence, our seventeen Missions in this district, mostly German-English, are principally in cities.

"The West. In Iowa, Kansas, Colorado, and Oklahoma, we have one Mission respectively, and several preaching stations. The stream of German settlers tends toward the north today, which partly accounts for the small number of Missions in this district.

"The Northwest comprises the States of Wisconsin, Minnesota, North and South Dakota. Here we have twenty-one Missions, consisting of 36 congregations, besides a number of preaching stations. It is a very promising field for our Church and challenges our best efforts.

"The Pacific District, Oregon, Washington, California, and Idaho. Here we have seven missions and several preaching points. The rapid increase of the population in these States, the removal of not a few of our members of German congregations in the East to that section of our country, the zeal of our brethren there for our Church, is a loud Macedonian call to help. The opening of the Panama Canal will unquestionably greatly develop the Pacific Coast. The Reformed Church dare not neglect this opportunity. A

missionary-at-large is urgently needed for this field.

"In Canada we have Missions in the Provinces of Manitoba, Saskatchewan, and Alberta. Eight missionaries labor here under great self-denial, serving twenty-one congregations and preaching places. The extensive field, the extremely cold weather in winter, the straitened circumstances of new settlers coming from Europe, make the work for our missionaries rather arduous."

Pioneer Work

Rev. C. Hassel, formerly President of the Board, writes: "Our work of Home Missions is a pioneer work. It is conducted under peculiar difficulties, and it is no wonder that some of the missionaries at times almost lose courage. No class of ministers stand more faithfully at their posts than these pioneers of our Church. They must practice many self-denials, are often so far distant that they can seldom enjoy the spiritual and social intercourse of their ministerial brethren and must often practice the greatest economy in order to make their small support reach."

Pushing into Canada

The policy of the Board has been to follow German settlers of our household of faith and supply them with the ministrations of the gospel. A number of years ago Rev. William Hansen followed a colony of Ger-

mans into Canada. He labored among these people with much heroism and self-sacrifice. He associated others with himself and before he died, several years ago, he had been instrumental in organizing a Reformed Classis in the Dominion with nine congregations and 661 members.

Progress

The Board* made very commendable progress during the last half decade under the leadership of its General Secretary, Rev. G. D. Elliker, with headquarters at LaCrosse, Wisconsin. Under his inspiration and management the work was greatly extended and the income of the Board considerably increased. Failing health, however, constrained him to resign the office September 1, 1913.

Statistics of German Missions Under the Western Board

Congregations	85
Members	4,852
Sunday-school enrollment	4,085
For congregational purposes	$82,580
For benevolence	4,928
Value of Mission property	262,150
Appropriated by the Board	19,200
Contributed by Missions	15,433

*Its Church-building work is carried forward by a separate Board, known as the Board of Church Erection. Its work will be considered in the chapter, "Our Church-building Funds."

V. Relation to General Synod's Board

Relation to General Synod's Board

The two German Boards sustain simply a nominal relation to General Synod's Board of Home Missions. Their members are elected by their respective Synods and to them alone they are amenable, but their reports to the General Synod are incorporated in the report of General Synod's Board. Two members from the German portion of the Church hold membership on General Synod's Board and thus have a part in determining its policy. In consideration of the missionary work which the German Boards are doing, General Synod lays no apportionment for Home Missions upon the German Synods, except for Harbor, Hungarian, Bohemian, and Colored Work. In order to further encourage the German Boards, the General Synod has ordered its Board of Home Missions to pay them one dollar out of every fifteen which it receives. The Woman's Home and Foreign Missionary Society of General Synod likewise is giving liberal support to this German work.

VI. The Future Prospects of the Work

Adherence to German Language

The assertion is frequently made that the most fruitful Home Mission field for our denomination is found among our German brethren. By right of language, as also by

loyalty to our doctrine and cultus, the Germans constitute a vital and essential part of our denomination. They are thoroughly familiar with our history and genius, and breathe a native air in our fellowship. In many quarters, however, their unwillingness to surrender the German language in their worship has militated against their progress. Many of their young people have drifted away into other churches and into the world because of the language. Wherever our German churches are accommodating themselves to the demand for more frequent English services, there, as a rule, large and growing congregations may be found.

A Pioneer Work

The missionary work among these people appeals more strongly to the imagination than does that among our English speaking brethren. It seems to be more of a pioneer work, and is conducted along somewhat more conservative lines. The spirit of self-help is very commendable, and frequently missions go to self-support after they have been on the Board only a few years.

Fertile Mission Field

Beyond a doubt the territory in which our German Boards are operating is most fertile soil for mission work. A recent survey by a Committee of the Home Missions Council, of fifteen States in the West and the North-

west, discloses some interesting and suggestive facts. The district covered showed an entire population of 13,448,752. Its percentage of increase during the decade was twice that of the entire country. During the year 1911, 11,371 foreign Germans entered the region, the largest number settling in California, Kansas, Minnesota, Nebraska, North Dakota, and Washington. Over five per cent. of the churches reported in Oregon use the German language. It is estimated that there are 33,000 school children in Oregon without organized religious care. Someone writes: "I have lived here eleven years and I think there have not been more than seven sermons preached in this district in that time." Another writes: "There has not been a religious service in the community for over a year." Washington, Oregon, and California offer peculiar opportunities for work among the Germans. The entire Church should come to the support of this work with a far larger force of men and money. These German brethren are our near kin in the flesh as well as in the spirit. The investment of men and money in the work at this opportune time will mean large returns for the denomination and will materially aid in bringing the

kingdom more speedily into the life of the nation.

QUESTIONS ON CHAPTER V

AIM: TO OBTAIN AN INSIGHT INTO THE GERMAN POPULATION OF THIS COUNTRY, TO OBSERVE THE PART THEY PERFORM IN THE DEVELOPMENT OF OUR RELIGIOUS LIFE, AND TO APPRECIATE THE OPPORTUNITY AND RESPONSIBILITY OF THE REFORMED CHURCH IN BEHALF OF THESE PEOPLE.

I. German Immigration

1. What principal causes led to early German immigration?
2. Why is it likely that German immigration will increase in the near future?
3. Where did the first German immigrants settle in this country?
4. Where do most of the Germans settle who come to this country at present?

II. Characteristics of the Germans

1. What are some of the outstanding traits of the Germans?
2. In what way do the characteristics of the Germans make it comparatively easy to establish churches among them?
3. Are there any elements in the German nationality that would serve as a basis for religion among them?

III. The Reformed Church and the Germans

1. Mention three pioneers among the Germans in this country and designate the fields of their work.

2. Define the territory covered by the Synod of the Northwest and give its statistics.
3. Define the territory covered by the Central Synod, and give its statistics.
4. Define the territory covered by the German Synod of the East, and give its statistics.
5. What benevolent work is done by the three German Synods?

IV. German Mission Boards

1. How many Mission Boards in the German Synods are there?
2. How many Missions under the care of the Eastern Board and where are they principally located?
3. How many Missions under the care of the Western Board and where are they principally located?
4. Describe the nature and extent of the work among the Germans in Canada.

V. Relation to General Synod's Board

1. What relation do the German Home Mission Boards sustain to General Synod's Board?
2. What support does General Synod's Board give the German work?

VI. The Future Prospects of the Work

1. How does the unwillingness to relinquish the German language, on the part of some congregations, militate against the growth of the work?
2. In what way does the work among the Germans appeal more strongly to the imagination?
3. State some facts and conditions as pertaining to the Germans disclosed in a religous survey of the West and Northwest.
4. What hope is there of ultimate success if the Reformed Church invests a larger force of men and money into this work?

REFERENCES FOR ADVANCED STUDY

The Germans in America—Nuelson.
The German Element in the United States—Faust.
The German Pioneers in Pennsylvania—Richards.
Minutes of the German Synods.
Annual Reports of the German Boards of Home Missions.
Historic Manual, 321-327—Dubbs.

OUR CHURCH-BUILDING FUNDS

Is it worth while to put $500 into a Church-building Fund? Yes, is the answer that comes with a strong emphasis from scores of those who years ago did so and who have lived to see the result; and yes, is the tender answer that comes from scores of the happy dead who gave Funds in lifetime or by will, dear hearts now looking down upon us from the heavenly world. If they could give our mortal ears a message they would say: "Yes, a thousand times, yes, it is worth while to put large money into this form of Church work."

Earthly investments, no matter how good, will sooner or later perish, but these Funds will abide. They will last for ages; at least they will serve the Lord until something higher and better may take their place. It is always worth while to take a hearty interest in what the Church is doing and so turn our prayers into effort, for only so will the Kingdom come.—WHITMER.

VI

OUR CHURCH-BUILDING FUNDS

I. Housing a Mission

Adequate Equipment a Necessity

In the life and growth of a Mission an adequate equipment becomes an early and indispensable necessity. A houseless congregation finds itself seriously handicapped in its work. It is poor policy for the Church to bring Missions into existence and then lay them helpless on the doorstep of the community with the hope that they may be taken up and cared for by the very people whom they are intended to serve.

A building is not always an absolute guarantee to spiritual success in a Mission, nevertheless it is a most important factor, particularly in the initial stage of the work. The Southern Methodists lost 60 per cent. of their converts for lack of church buildings early in their history. The survey of the Home Missions Council in Washington shows that only 69.3 per cent. of the organizations

have church buildings. The Southern Baptist Convention reports over 3,500 houseless churches.

True, some of the greatest revivals the Church ever witnessed were conducted under the open sky, or in a temporary tent or tabernacle. There were no elaborate furnishings, no artistic decorations, no stained glass windows, but a Mission is not a parallel case with a revival, for into a revival usually enter a number of established congregations, and the work is avowedly of a temporary character to meet a specific local situation.

Localizes the Work

1. A suitable building at once challenges the attention of the community. It localizes the work of the Mission. It gives it definiteness. It crystallizes sentiment at one point. It fixes the place for worship. The building is not the Church, but it indicates the place where the Church may be found. It is the meeting ground of God's people.

Permanency

2. It conveys the idea of permanency. "It makes the passing permanent, the evanescent everlasting." In the estimation of the community a Mission at the first, is usually on probation. People stand aloof from it until they recognize that it has actually come to stay. Into a temporary organization suggested by tent or hall they

are loathe to enter. The building declares in emphatic language that the project is a permanent one. The psychological effect of this upon a community is frequently underestimated.

Rallying Center

3. It constitutes the rallying center of the social and religious life of the people. Religion expresses itself in social terms and social relationships. The spiritual fires of the heart are kept alive by fellowship and communion. The social solidarity of Christians is an essential element in their spiritual development. It is *with all saints* that we are able to apprehend what is the length and breadth and height and depth and to know the love of God which passeth knowledge. Without a place where these religious fires may be fed, and from which they may radiate, they would be in danger of soon dying out.

Sacrament

4. It materializes the spiritual. Certain ideas and ideals are wrought into the building. They find their expression in wood and stone, in material form and formation. The building thus becomes a sacrament to the people, the visible embodiment of an invisible truth. Just as the principles of education, business or government embody themselves in school houses, factories, and

government buildings, so must religion embody and express itself in suitable church edifices.

Spiritual Force

5. It spiritualizes the material. This is the principal purpose of the Church. It is a spiritual force making for the uplift, the vitalizing and christianizing of the entire community in which it is established. From the Church as a spiritual center there is to emanate an influence that shall permeate and pervade every phase of social, industrial, commercial, political, national, and religious life.

Location

A church building that is to fulfill its mission properly must be well located, and in external appearance conform somewhat to its immediate surroundings. To put a church in a city on an obscure side street or into an alley would never do. To build it of wood while the people of the same neighborhood live in marble houses would be as incongruous as it was when David set out to build the House of the Lord.

Weighed Down by Debt

Moreover, a Mission Church must not be too heavily encumbered by debt lest it be obliged to expend its efforts upon itself rather than in service to the community. The purpose of a Mission is not simply to gather unto itself a large congregation but,

also to develop in its members true religion which expresses itself in unselfish service and in liberality in the general work of the Kingdom. Consequently, if a Mission, throughout an entire generation must center its financial efforts upon itself, its spiritual life is in danger of arrest, and its primary purpose apt to be deflected.

It is plain, therefore, that a Mission, if it is to render its best and highest service to the community, must be properly housed. It is, however, precisely at this point where it finds itself most frequently embarrassed. Its membership is small; its financial resources limited; its credit in banking institutions meager. If a suitable house of worship is to be built it is manifest that substantial assistance must be provided from some other source.

II. Early Efforts

Groping After a Plan

Conscious of this fact, the Reformed Church found itself groping after some practical method long before our present plan of Church-building Funds crystallized into definite and systematic shape. Early in our history the missionary or some one specially commissioned, would visit congregations and individuals and solicit money for special Missions. In this way a number

of our churches were built and paid for. But this method was too sporadic; it lacked system and permanency. Something that would assure a more permanent arrangement was desirable. Consequently, in the year 1853, the Eastern Synod appointed a Special Committee to consider the expediency of creating a Church Extension Society. Several leading denominations in this country already had such an organization, but the matter ended simply in discussion. In 1855 the subject was again urged, and in 1856 the Synod, feeling that its Board of Missions had been created for just such a purpose, directed this organization to establish a Church Erection Fund, the same to be kept distinct from the current missionary income and no use be made thereof until it had reached the capital sum of $10,000. But this well intended action on the part of the Synod again failed to be carried into practical effect.

Two Departments

The Ohio Synod, likewise, in 1856 instructed its Board of Missions to consider church building as a distinct part of its work. In 1863 the Eastern Synod again took definite action designating its Board of Missions as a Church-building Board and directing that its finances should be kept in two depart-

REVEREND A. CARL WHITMER.

SUPERINTENDENT OF MISSIONS SINCE 1886.

ments, or funds—a current fund to be used at the discretion of the Board, and a permanent fund whose interest alone should be available. Weak congregations were to be helped by loan or by gift—the loan always to be secured by first mortgage. In 1881, the Board asked the Synod for yearly collections for Church-building and in 1886 Synod for the first time made an apportionment for Church-building.

Superintendent Whitmer's Plan

Thus it will be observed that while the importance of this phase of Home Mission work was generally recognized throughout the Church, no clearly defined or workable plan had as yet been fully developed. To Superintendent A. C. Whitmer belongs the credit of perfecting the plan of our Church-building Funds. In 1886, when he entered upon office as Superintendent of Missions in the three Synods, the Eastern Synod, the Synod of the Potomac, and the Pittsburgh Synod, he wrought out a plan which at once commended itself to the entire Church. This plan, which is still in vogue, has meant so much for our Home Mission work. The plan as it was finally submitted to the Synods and adopted in 1886 covered the following points:

1. Each Fund shall be at least $500.

2. It shall bear a distinct name, that of the giver or any other name he shall choose, approved by the Board of Missions.

3. It shall be under the care and control of the Board of Missions.

4. It shall be held as a distinct Fund; but interest paid on it from time to time shall be used as the Board may see fit.

5. It shall be used only for the building of churches or Missions under this Board.

6. No Fund and no part of any Fund shall be a gift to the Mission; but the money shall always be loaned on first mortgage, payable within ten years in such installments and at such rate of interest as may be agreed upon by the Board and the Missions.

The simplicity of the plan was one of its features which particularly commended it to the Church. There was nothing complicated or involved about it. Everybody could understand it, and so carefully had it been wrought out before it was finally submitted to the Church that no marked modifications since then have been deemed necessary.

III. Funds Under the Different Boards

I. The Tri-Synodic Board

The plan, it will be noted, originated in the Tri-Synodic Board, officially known as the Board of Missions, which represented

the Eastern, the Potomac, and the Pittsburgh Synods. In 1892, the Missions under this Board were transferred to General Synod's Board, but the Eastern and Potomac Synods continued as the Board of Missions and exercised supervision of their trust moneys, including the Church-building Funds.

The First Fund

At first the securing of these Funds was a very slow process. The first Fund was raised in response to an appeal for $500 which was to be loaned to a Mission in Kansas. The contributors to this Fund were as follows:

Missionary Society of Martinsburg, W. Va., per Rev. J. A. Hoffheins, D.D.	$50.00
Missionary Society of Hellertown, Pa., per Rev. A. B. Koplin, D.D.	47.50
Missionary Society of Lower Saucon, per Rev. A. B. Koplin, D.D.	25.00
Reformed Church of Frederick, Md., per Rev. E. R. Eschbach, D.D.	50.00
Schlatter Missionary Society of Third St. Church, Easton, Pa., per Rev. H. M. Kieffer, D.D.	50.00
Elder Jacob Bausman, Lancaster, Pa.	50.00
Rev. B. Bausman, D. D., Reading, Pa.	50.00
St. John's Reformed Sunday-school of Allentown, Pa., per Rev. S. G. Wagner, D.D.	50.00
St. Paul's Missionary Society of Rockingham Charge, Virginia, per Rev. B. R. Carnahan	50.00
Missionary Society of Trinity Reformed Church, St. Clairsville, Pa., per Elder Henry Beckley	27.50
Elder S. H. Lenhart, West Leesport, Pa.	50.00

Second and Third Funds

The second Fund came from Virginia Classis and bears its name. The third came from the Missionary Society of Emanuel's Reformed Church, Hanover, through the pastor, Rev. J. C. Bowman, D. D. After that they came in ever increasing numbers. When the Board of Missions in November, 1913, transferred all its assets, aggregating $83,828, to the General Synod's Board, there were included 61 Church-building Funds, amounting to $41,916.67.

2. General Synod's Board

Two Methods

In the year 1890, when the General Synod's Board began its active work west of the Alleghany Mountains, it also raised money for church-building purposes, but called the same Church Extension Funds. It was not until 1899* that the uniform name of CHURCH-BUILDING FUNDS was adopted by both of these Boards. This was done in order to avoid confusion throughout the Church. The General Synod's Board for a number of years bought the lot, erected the building for the Mission and held the same in trust until such a time as the Mission was

*The Minutes of the General Synod since 1899 give a complete list of the Funds under the English Boards.

able to pay for it. The Board of Missions pursued another policy and asked the Mission to take title to the property, and give a mortgage to the Board. Since 1910 the General Synod's Board has been pursuing the same policy with the thought that such an arrangement would develop greater interest and zeal on the part of its Missions. The General Board has at the present time 377 Funds aggregating $241,005.28.

3. The German Boards

In the German Synods

Dr. C. F. Kriete, of Louisville, Kentucky, the President of the Board of Church Erection of the Synod of the Northwest and of the Central Synod, writes as follows: "The Board of Church Erection Funds of the Synod of the Northwest and Central Synod was founded in 1873. At that time the Central Synod had not been organized. When the new Synod was formed out of two Classes of the Synod of the Northwest and two of the Ohio Synod, this new Synod was given two members on this Board, and the Synod of the Northwest retained three, which is the proportion prevailing today. The assets of this Board amount to $81,314. Most of this money has been raised through

individual contributions, a few bequests, but mostly by the annual collection on Whit Sunday, as also by the offering on Home Mission Day which has lately been introduced among the German churches. There are now thirty-seven $500 Funds, all of which have been secured during the last four years. During the first twenty-five years of its history, this Board aided 50 congregations and during the forty years of its existence it assisted more than 100. It supports congregations from Tennessee to Canada, and from Cleveland to the Pacific Coast, together with a dozen churches in Canada."

The Board of the German Synod of the East has also been carrying forward the work of Church-building and has a Fund of $3,785. Most of this amount was raised by freewill offerings by the congregations of the Synod.

SUMMARY

	Funds	Amount
Tri-Synodic Board	61	$ 41,916.67
General Synod's Board	377	241,005.28
Western German Board	37	81,314.00
Eastern German Board		3,785.00
Total	475	$448,020.95

A conservative estimate warrants the statement that during the last fifty years

Upon a receipt of $500 or more the Board issues a certificate of which the above is a reduced fac-simile.

more than 500 congregations* have been aided by the Boards in the erection of their church buildings.

IV. How They Are Provided

Apportionment

1. By Apportionment. For a number of years the General Synod has laid an apportionment of six cents per member for Church-building purposes. This has enabled the Board to carry the expenses of the department and also to make certain appropriations in the form of outright gifts to Missions which could not otherwise have been done. Over $13,000 was realized in this way during the last triennium.

Home Mission Day

2. By Special Home Mission Day Offerings. Since 1906 the Church has annually during the month of November, observed a special Home Mission Day in the congregations and Sunday-schools. The offerings realized on this day are usually applied to a Mission or Missions engaged in erecting a building, or in liquidating a debt incurred by building. The following Missions have been helped in this manner:

*For a partial list see Minutes of General Synod, 1911, p. 113 et sq.

	Mission	Amount
1906.	Grace, Chicago, Ill. { Received the offerings for two successive years	
1907.	Grace, Chicago, Ill. }	$13,366.23
1908.	St. Paul's Kansas City, Mo.	6,687.09
1909.	Christ, Pittsburgh, Pa., and Trinity, Lewistown, Pa.	6,153.16
1910.	First, Cedar Rapids, Iowa	9,150.00
1911.	First English, Louisville, Ky.	6,062 21
1912.	Denver, Colo.; Springfield, Ohio; Lincolnton, N. C.	10,649 87
1913.	The General Church-building Fund	10,142 13

3. By Direct Contribution. Most of the Church-building Funds come to the Board in this way.

Memorials

(a) As memorials. Persons wishing to erect memorials to their loved ones contribute a Fund or more. They find comfort and satisfaction in so doing. Hereby they perpetuate the names of their deceased, they embalm them in the records of the Church and forever associate them with the enlarging work of the Kingdom. Beautiful and lasting are the memorials which are thus set up. When the children of Rev. Dr. Charles F. and Maria Hoke McCauley sent the money for this Fund, they said: "We have chosen this as the most enduring memorial to our sainted parents, believing it to be the best monument we could erect to their saintly lives and holy characters."

(b) As tokens of appreciation. In this way congregations honor their pastors, and Sunday-schools and Missionary Societies their leading workers. Many of these Funds bear the names of pastors and congregations. Not long since at a dinner table, the head of the house signified his willingness to give a Church-building Fund of $500, bearing his own name. His wife, at the other end of the table, responded: "I will not allow my husband to outdo me in generosity. I also will give a Fund and it shall bear the name of my pastor." Appreciation

(c) As expressions of willing service. The Elders' Funds of the Pittsburgh and the Ohio Synods came to the Board in this way. The forty-one Funds contributed by the Woman's Missionary Society of General Synod are largely of this character. The twenty Funds from the Evangelical Church of Frederick, Maryland, comprise all of the above phases of giving. The catechumens of the Church from year to year have been making offerings and have a number of Funds to their credit. Willing Service

(d) As evidences of gratitude. Some of the Funds come from humble sources, yet out of truly grateful hearts. An aged couple, who are making a living by hard and honest Gratitude

toil, wished to render their gratitude to God for many blessings received. So they provided a Lord's box into which they regularly deposited a proportion of whatever money came into their hands. At the end of ten months, curious to know the amount which the box contained, they opened it and were surprised to find more than $500. Immediately they established a Church-building Fund bearing their own names.

Another servant conscientiously sets aside one-tenth of his income to the Lord. When he purchased an automobile for his own pleasure and convenience, he at once established a Church-building Fund to bear the names of his parents who sleep in the cemetery hard by the old church where he still worships.

Installment Plan

A goodly number of these Funds are paid on the installment plan. Sometimes individual donors require from three to five years to complete a Fund. Congregations and other organizations adopt the same method.

Bequest

4. By Bequest. A person reasons rightly as follows: "During my lifetime I was accustomed to give a certain amount of money annually to Home Missions. After I am here no more my contributions will naturally

cease, and my influence in the building up of the Kingdom on earth be nullified. But by bequeathing a certain amount of money to the Board of Home Missions, my contribution and my influence may go forward perpetually even though my physical presence be here no more." Thus quite a number of people are remembering these Church-building Funds in their wills. It has almost become a disgrace for a person of means to pass out of the world without making some provision for the continuance of his work after he is gone. It is a mistake to leave large fortunes to one's offspring without making adequate provision for the Kingdom. The rich man's child generally finds himself handicapped and is unable to cope with the child who has to fight his own way through life. In making a bequest it is important to use the correct title of the Board, and to state definitely that the money is for a Church-building Fund. The following form will be found to be correct:

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, the sum of .....hundred dollars for a Church-building Fund.

Such a will, however, must be made at least thirty days before death and must be signed in the presence of two subscribing witnesses.

Post Mortuary Note

5. By Post Mortuary Note. There are some persons who do not want to make a will, or having made a will they do not care to change it, and yet want to provide for one or more Church-building Funds. A safe and suitable method has been provided by giving a note payable one year after death. The Board is an incorporated body; it is accustomed to handling trust funds; it has never lost any money in its Church-building Fund department, for it takes the greatest precaution in all its investments and protects them by mortgage or other approved security. The following form is commended for this kind of giving:

$.....

In consideration of benefits received by me as a member of the Reformed Church in the United States, I hereby promise to pay to the Treasurer of the Board of Home Missions of the Reformed Church in the United States, the sum of.....dollars for a Church-building Fund, said sum to be due and payable in one year from date of my death, without interest.

Witness my hand and seal this.....day of..... A.D., 19....

_____

Signed in the presence of

_____

_____

This note, however, must be delivered to some officer or member of the Board or to some person in trust for the Board.

Annuity

6. By Annuity. There are some persons who need the income of their investment during their natural life. Provision has been made in such instances to pay a certain percentage as interest.

V. How They Work

Loan Funds

1. Loan Funds. For many years all the Funds received by the Board were of the nature of Loan Funds; that is, as the name indicates, they are loaned to Missions at a nominal rate of interest for a specified period of time, with the understanding that they are to be refunded and then are to be loaned out again to another Mission, and so on perpetually. It is in this way that these Funds are rendering perpetual service in the Church.

Gift Funds

2. Gift Funds. In order to encourage the Missions in their efforts to diminish their debts, the Board introduced the plan of Gift Church-building Funds. Any person or organization contributing a Church-building Fund can state whether it is to be used as a Loan Fund or as a Gift Fund. The

donors likewise have the privilege of specifying where such Gift Funds are to be applied. This privilege applies to the Missions themselves as well as to other congregations or individuals. The only condition is that the Funds thus raised by the Missions must be applied to the debt owing to the Board of Home Missions. A Gift Fund is not expected to be returned to the Board. It is a direct investment into the Mission itself. Because of the heavy indebtedness resting upon a great many of our Missions, these Gift Funds have not only stimulated the Missions to help themselves, but they have also proven a great blessing in sending timely relief to these struggling interests.

VI. What Others Are Doing.

Others do Large Things

Practically every leading Protestant denomination in the land is actively engaged in raising a large sum for Church-building purposes. The following figures may indicate what some others are doing along this line:

Denomination	Amount in Fund
Presbyterian U. S. A.	$ 5,881,511
Congregational	4,603,570
Lutheran	1,681,823
Methodist Episcopal North	10,997,961
Methodist Episcopal South	3,121,525
Disciples of Christ	1,500,000
Protestant Episcopal	837,685

If the Reformed Church is to march in this company it is necessary to raise more than half a million for this purpose.

VII. The Jubilee Fund.

A Thousand Funds

In recognition of its Fiftieth Anniversary under the General Synod, the Board of Home Missions has entered upon a campaign to raise a thousand Church-building Funds as speedily as possible, so as to relieve the Missions of their excessive burdens, to furnish them with adequate equipment, to bring them to speedy self-support, and enable the Board to enter upon a period of constructive Home Mission work.

This challenge should find an earnest response in every individual and in every congregation that may be vitally interested in the affairs of the Kingdom. Nothing should give Church members greater joy or satis-

faction than to co-operate in extending to others the spiritual blessings which they themselves enjoy.

QUESTIONS

AIM: TO UNDERSTAND THE MEANING AND METHOD OF CHURCH-BUILDING FUNDS AND TO APPRECIATE THEIR VALUE IN THE WORK OF HOME MISSIONS AS A CONSERVING AND INSPIRING FACTOR.

1. Housing a Mission

1. In what way does a houseless Mission find itself handicapped in its work?
2. What per cent. of church organizations are without buildings? How does this apply to the Reformed Church?
3. In what way does a church building impart the idea of permanency?
4. How does the social life as centered in the Church affect the spiritual life of the people?
5. Explain how a building materializes the spiritual and spiritualizes the material.
6. How do location and debt affect the progress of a Mission?

2. Early Efforts

1. How did the Reformed Church develop its plan of Church-building Funds?
2. How old is the present plan and who originated it?
3. What are the outstanding conditions of the plan as finally adopted?

3. Funds Under the Different Boards

1. Where did the first three Funds come from?
2. When was the uniform name of Church-building Funds adopted?

3. When was the Board of Church Erection in the German Synods established?
4. Give the number and value of the Funds in the respective Synods of the Church.
5. How many churches have been assisted in the erection of their buildings by these Funds?

4. How They are Provided

1. What amount is realized through the apportionment for Church-building?
2. Of what practical value is Home Mission Day to the Church?
3. How do Church-building Funds serve as memorials?
4. How may one's devotion to the Church be recognized through a Church-building Fund?
5. Name some congregations that have raised large numbers of Church-building Funds.
6. What provision is there for paying Church-building Funds on the installment plan?
7. Is it proper to remember the work of Home Missions in one's will?
8. What do you understand by a Post Mortuary Note?
9. What is an annuity?

5. How They Work

1. What is the difference between a Loan Fund and a Gift Fund?

6. What Others are Doing

1. With what success have other denominations carried forward the work of Church-building?

7. The Jubilee Fund

1. What is the meaning of the Jubilee Fund and what is it supposed to accomplish?
2. In what should Church members find their highest joy?

REFERENCES FOR ADVANCED STUDY

Our Church-building Funds—Whitmer, 1891.
Our Church-building Funds, 2nd Edition, 1894.
The Church Extension Work—Fouse, 1896.
Tract—Whitmer, 1897.
The Story of our Church-building Funds—Whitmer, 1902.
Another Story of Our Church-building Funds—Whitmer, 1908.
Minutes of the General Synod from 1890.
The Forward Movement in Home Missions, 1911.
Honor the Lord With Thy Substance—Whitmer.

AN ADEQUATE SUPPORT OF THE WORK

"Money is not the thing ultimately or even actually aimed at. Money is not what really counts, though it must be counted. Money signifies, that is, it is a sign. It is not the thing signified. There is mystery in money. Money is life, put up in paper, condensed in coin, available anywhere, for anything, at any time. There lies the secret of its mystery and mischief. That is why it is so mighty as a means and so miserable as an end. That is why it is one of the best of servants and the very worst of masters. Money can never take first place or the very Gospel is denied. No work that can be done merely by money is Christian work. No aim that can be given a cash value is a Christian aim. It is only the sign, never the substance, of the gift. The very machinery for collecting copper coin rouses and releases spiritual energy. The little ugly perforated envelope becomes an instrument by which devotion, prayer, brotherhood and sacrifice may enter in and take possession."—RHINELANDER.

VII

AN ADEQUATE SUPPORT OF THE WORK

I. The Policy of the Board

The following program of work was adopted as the Policy of the Board:

The Policy

1. To occupy and hold fields where the Reformed Church can be and ought to be established.

a. In the growing centers of population in the East and West.

b. In the unoccupied fields of the West and Northwest and the South.

2. To adequately provide for the people of German nationality in the United States and the Dominion of Canada, among whom we have ninety-four Missions at the present time with a membership of 6,265. The Reformed Church is responsible for at least a double number of congregations and members among these people.

3. To Christianize a definite number of foreigners who come to this country.

a. Hungarians, of whom there are approximately one million in this country. The Reformed Church is responsible for at least 250,000 of these.

b. Bohemians, of whom there are 500,000 in America. The Reformed Church is responsible for at least 125,000.

c. Japanese, of whom there are about 75,000 —50,000 of them in California. The Reformed Church is responsible for 15,000 of them.

d. Negroes, of whom there are 12,000,000, with 9,000,000 outside of the Church. The Reformed Church, in association with the Council of Reformed Churches Holding the Presbyterian System, is responsible for 4,000,-000.

4. To develop its Church-building work so as to form an endowment of at least $500,000, to assist in the purchase of ground and the erection of buildings for its Mission congregations.

5. To make its quota of contribution to the Christianizing of the social conscience of the age.

6. To educate and enlighten the entire membership of the Reformed Church with the view of greater interest and support in the work of the Kingdom.

7. To co-operate with other Christian bodies in the Christianization of a strong home base with a view of accomplishing the evangelization of the world.

The work on its present basis demands approximately $200,000 a year. The adequate support of the work in the future as outlined in the terms of this policy will ultimately call for $750,000 a year.

Recognizing that we have a distinctive work among those of our own household of faith and others by historical and national traits allied

with us, we believe that, being one of the oldest Protestant bodies in America, we have a nation-wide mission, and to this task we challenge the earnest support and co-operation of the entire Church.

Reasons for Adequate Support

From the foregoing pages of this study, as also from the program of work as outlined in the terms of this Policy, it will be observed that the expenditures of the Board are directed into a number of different channels.

1. *The Support of the Missionaries.* The Missionaries employed by the Board must be paid every month. Regularity in the receipt of their salaries is essential for efficient work on their part. They need an adequate support. They cannot render the fullest and freest service if they constantly find themselves in financial straits. Many of them are making great sacrifices in serving Mission congregations. In the nature of the case, they must confine their effort largely to beginnings, to organization, to the erection of church buildings, to the gathering of a congregation. They do not have the inspiration of large numbers. Usually they have but a few faithful souls who gather about them. They are obliged to forego many of the attractive features which usually attend a strong, self-supporting con-

gregation. As a rule, they have an inadequate equipment; no big building, no elaborate decorations, no pipe organ or vested choir. Besides, they can never expect a large or ever-increasing salary. There are no five or ten thousand dollar pulpits among our Home Missions. They have to deny themselves many comforts, not to speak of luxuries of life. They can not build up their libraries so as to keep abreast with the age, nor are they in a position to travel and broaden their vision and experience. These are some of the real sacrifices which our Home Missionaries make and consequently their support should be adequate and regular, so that their minds and hearts may be relieved from temporal cares, and they be enabled to render the service to which they have given themselves and which is expected of them.

Aid in Church-Building

2. *Assistance in Church Building.* Large demands are constantly made on the Board for help along this line. It is absolutely impossible for a great majority of our Missions to come to anything like an adequate equipment without substantial help on the part of the Board. The Chapter on Our Church-Building Funds gives the data and

the methods of help on the part of the Board in this field of missionary activity.

Education

3. *Missionary Education.* The Church needs to be informed and enlightened concerning the work of Missions. Consequently, a certain percentage of the receipts of the Board must be expended in this direction. During the Triennium 1911–1914, the Board devoted two and one-half per cent. of its receipts in educating the Church at large on the subject of Missions.

Running Expenses

4. *Administration.* The work of Home Missions is a vast business enterprise. Its executive officers and its office equipment must be supported and maintained; the Board and Executive Committee Meetings must be regularly held; Superintendents and Secretaries and other representatives of the Board, must travel through the Church in the interests of the work, and all this demands an outlay of money. During the last Triennium seven and two-thirds per cent. of the receipts of the Board were applied to the administrative and field work. The following table from the report of the Treasurer to the General Synod at Lancaster, 1914, shows the percentage of expenditures on the part of the Board:

For Missions, including Missionaries' salaries, German Boards, Student Work, Colored Missions, Harbor Missions, Special Work, Church-building, and Japanese Mission 88⅓%
For Executive and Office expenses, including salaries, traveling, office help, legal expenses, Board Meetings, etc. 7⅔%
For Education, including literature, Mission Study Department, Home Mission Day Service, etc. 2½%
For General Expenses—interest on General Fund Loans, Home Missions Council dues, etc. ..... 1%+
Miscellaneous—Funds distributed through the Board ..... ½%—

100%

II. A Campaign of Education

An adequate support of the work is conditioned upon an enlightened, interested and consecrated constituency. Education along the lines of missionary endeavor is a primary requisite. This is accomplished through the following factors:

The Pastor an Inspirational Factor

1. *The Pastor.* "The most important single factor in producing a missionary church is of necessity the pastor." If the pastor is on fire with missionary enthusiasm the victory is in sight, provided the laymen of his church will back him up and co-operate with him. He holds the key to the situation. His spirit and influence is vital

as an educational factor and force. Through the pulpit and its ministrations, through a wise and aggressive leadership in organizing and marshalling the forces of his congregation, in keeping the missionary idea constantly before his people, he becomes a potent and an indispensable factor in this educational process. The object of his missionary preaching and praying and planning, says John R. Mott, "is to ground Christians in the principles underlying the missionary enterprise; to inform them concerning the facts; to educate them as to their duty in their particular day and generation; and to inspire them to action."*

Value of Literature

2. *Missionary Literature.* "Facts are the fuel with which missionary fervor is fired and fed." From the very beginning of our Home Mission work the importance of missionary literature was recognized. The first publication issued by the Reformed Church in the United States was in the interests of Home Missions. The Board of Domestic Missions was established in the year 1826. It was immediately felt that if the Board was to carry forward its work with any degree of success, it would have to have an

*"The Pastor and Modern Missions," p. 66.

Earliest Missionary Publication

organ through which to speak to the entire Church. Consequently in 1828 "The Religious and Missionary Magazine of the German Reformed Church" was established. Dr. Lewis Mayer was its first editor. Its subscription price was $1.50 per year. Later this magazine developed into "The Reformed Church Messenger," which is the weekly church paper for the three Synods in the East.

The Western section of the Church in Ohio likewise felt the need of a Missionary paper, and in 1847 there was published "The Western Missionary." It was a semi-weekly paper. In the year 1868 this was changed to "The Christian World," which is the leading weekly church paper for the Ohio Synod. It will thus be observed that both "The Messenger" and "The Christian World" are the outgrowth of Missionary publications.

The Missionary Herald

In the year 1880 "The Reformed Missionary Herald" was published under the auspices of the Tri-Synodic Board. For a period of five years it was an eight-page monthly, when the size was reduced to four pages.

In the year 1879 the Rev. S. P. Meyers, of Tiffin, Ohio, edited "The Missionary

Sentinel," which in 1882 was consolidated with "The Missionary Herald."

In 1890 "The Herald" was merged with "The Guardian" and was then known as "The Missionary Guardian." This was conducted in the interests of Home and Foreign Missions and continued until 1896.

The German section of the Church since 1885 has been publishing "Der Missions Bote."

The Tidings

In 1896 the Board of Home Missions, the Board of Foreign Missions and the Sunday School Board began the publishing of "The Reformed Church Tidings," which took the place of "The Reformed Missionary Herald." Its first editor was Rev. Dr. Rufus W. Miller. He was succeeded by Rev. Dr. C. E. Schaeffer, who in turn was followed by Rev. Dr. G. A. Schwedes, when the publication was discontinued in 1899.

The Bulletin

"The Home Missionary Bulletin" made its appearance in September, 1903, and continued until December, 1909, when it was merged with "The Outlook of Missions."

The Woman's Missionary Society of General Synod for a number of years had been publishing "The Woman's Journal" and also "The Mission Helper," which was edited by Miss Rebecca C. Shively, of Chambersburg.

The Outlook of Missions

In 1910, "The Outlook of Missions," which had been started the previous year by the Board of Foreign Missions, became the only missionary publication issued by the various Missionary organizations of the Reformed Church. As such it deserves the hearty support of every one interested in the extension of the Kingdom at home and abroad. It should be found in as many of our families as possible. Every congregation should be a subscriber to this monthly missionary publication. It should annually bind its volumes and keep them for the use of missionary leaders and others who may wish to refer to them.

Every congregation, likewise, should have a missionary library of choice books and periodicals. There should be mission charts, maps, and mottoes, photographs, and stereopticon slides. All these can be secured from the Board of Home Missions. A judicious use of leaflets and pamphlets issued by the Board should be made. Some of these publications convey the richest and ripest facts of missionary activity.

Congregational Missionary Committee

3. *The Missionary Committee.* A congregation, in order to conserve and co-ordinate its missionary life, and project itself in its endeavor to fulfill its missionary obligation,

must organize along the lines of modern missionary efficiency. The mission of the Church is Missions. This should be the dominant, controlling, governing principle of all its plans and purposes. The various efforts along missionary lines should head up in a congregational Missionary Committee. This Committee may be composed of the presidents of the Missionary Societies, the Chairmen of the Missionary Committees of the organizations, the leaders of Mission Study Classes, the pastor of the church and the superintendent of the Sunday-school. Its duty is to lead the entire congregation into an intelligent and growing appreciation of the work of Missions. Besides other duties, it should have charge of the distribution of missionary literature and of organizing the church for the collecting of benevolent moneys.

Value of Mission Study

4. *Mission Study.* The value of systematic, scientific study of Missions is quite apparent. It widens the horizon of those who engage in it, lifts them out of their provincialism and gives a comprehensive and minute survey of the needs, the problems and the opportunities of the task. Usually this study is carried forward by groups of individuals numbering from eight

to twelve. As many classes as practicable, under the supervision of the Missionary Committee, may be organized in the local congregation. Sometimes Adult Bible Classes, or Christian Endeavor Societies resolve themselves into Mission Study groups. The objects of the Mission Study Class are: "To create among its members missionary convictions, to help them form the habit of independent study of Missions, to train them so far as practicable for advocating the cause of Missions and for teaching Study Classes, and to inspire them to earnest efforts on behalf of the world's evangelization." Splendid text books for this purpose are available. Summer Conferences in various sections of the Church are held annually, where leaders are trained for this specific work.

III. The Resources

The sources whence flows the Mission support are found in the membership of the Church and in the various organizations which comprise its working force.

Per Capita Wealth

1. *Individuals.* The per capita wealth in the United States is $1,310.11.* The mem-

*Survey of the Reformed Church, p. 203.

bership of the Reformed Church shares in this average. The number of individual givers and the amount of their contribution should be greatly increased. If every one of the 306,000 members in the Reformed Church were to give on an average of two cents a week for Home Missions the total amount realized would be more than $300,000 annually; if every one were to give five cents, the price of a street car fare, the amount would aggregate $750,000; the price of a plate of ice cream a week would net $1,500,000; and if all the men were to give on an average of one cigar a day the total realized in one year would be approximately $1,000,000. It is useless to waste sympathy over the common excuse that people do not have the money that is required. They have it and prove it by spending it on themselves, on things that minister to their own profit or pleasure.

Possibilities of Enlarged Giving

There should be individuals throughout the Church who would support this work by large and liberal contributions. The cause is of sufficient importance to appeal mightily to men and women possessed of large means. Other denominations find their benevolent work greatly advanced by munificent gifts on the part of individual givers. The

Reformed Church is as rich in men and money as some others, and all that is necessary is for some of them to come forward and lay their offerings on God's altar.

Value of Reformed Church Property

2. *Congregations.* The value of the property of the Reformed Church in the United States exceeds twenty million dollars. Many of our congregations are just arriving at a point in their history when they can begin to do large things for the cause of Missions. They are just emerging from the period when they had to build new churches for themselves. These being erected, in many places the present generation will be free to apply their contributions to the general work of the Kingdom rather than to their own local needs. Some of our congregations are giving quite liberally. This is especially true of most of the Missions. The question is sometimes raised whether a Mission should be expected to give to the general work of the Church. There is only one answer to be given and that is that it would be a great injustice to deprive a Mission of the blessing that comes through the exercise of the grace of giving. But all of our congregations can do far more than they are doing. The motto that should characterize their giving should be "more for others than for ourselves." A

Large Givers Among Missions

truly efficient congregation will not be satisfied with anything less than this standard.

3. *Organizations.*

Giving in the Sunday School

a. Sunday-schools. A large source of missionary revenue is found in our Sunday-schools. The boys and girls who comprise the bulk of our Sunday-school membership should be taught the principles and the practice of giving to the cause of Missions.

Young People's Societies

b. Christian Endeavor Societies. Here is a great undeveloped field. The young men and women, numbering approximately 30,000 in the various Young People's Organizations of the Church, furnish large opportunities for fruitful service in the Kingdom. For many years they have been challenged with the support of a Missionary. The Mission at Omaha, Nebraska, has been assigned to them. The amounts which they contribute annually do not nearly support the missionary. Every society should have a distinct part in this special work, and every effort should be put forth to meet the full obligation.

Women's Missionary Societies

c. Missionary Societies. Missionary societies in the local congregation have been in existence from the very beginning of our

organized Home Mission work. The Woman's Missionary Society of General Synod was founded at Akron, Ohio, in 1887. It is an organized body reaching through the Synods and the Classes to the individual congregations. It has been a strong factor in the development of the missionary life in the Church. The Board annually realizes from this source an amount approximating $10,000. The Society has included in its budget for the present triennium the annual sum of $9,218.40 for Home Missions.

Support Individual Missions

4. *Relating Donors to Individual Missions.* The plan of having individuals or self-supporting congregations assume financial responsibility for one or more Missions is strongly commended. Such an arrangement serves to establish closer personal relations, and fosters deeper mutual interest between the established congregation and the Mission. It makes possible an exchange of pulpits between the regular pastor and the Missionary, and puts new life and confidence in the Mission as well as a quickening missionary spirit into the self-supporting church. The time is at hand when many of our strong and influential congregations should support their Mission and Missionary in some other section of the Church. In other denomina-

tions they are doing this with splendid results, and the plan is worthy of trial in ours.

TOTAL FINANCIAL INCOME OF THE BOARD

From 1826 to 1863 (Organization of General Synod's Board)	$50,000
From 1863 to 1890 (Reconsolidation under General Synod's Board)	598,253
From 1890 to 1914	2,099,277
Total	$2,747,530

ARRANGED BY TRIENNIUMS

1863 to 1866	$25,780	
1866 to 1869	57,844	
1869 to 1872	42,761	
1872 to 1875	44,000	
1875 to 1878	46,039	
1878 to 1881	55,039	
1881 to 1884	77,990	
1884 to 1887	105,039	
1887 to 1890	142,761	
		$598,253
1890 to 1893	149,793	
1893 to 1896	172,476	
1896 to 1899	229,918	
1899 to 1902	195,245	
1902 to 1905	233,722	
1905 to 1908	297,370	
1908 to 1911	317,029	
1911 to 1914	503,724	
		2,099,277
Total in Fifty Years		$2,697,530

IV. The Methods

The Apportionment

History of the Apportionment

This often abused and misunderstood term needs a word of explanation. Every three years the General Synod fixes the amount which the Boards should have to carry forward their work. This sum is divided among the District Synods, who in turn divide it among the Classes, and the Classes among the Congregations. In 1844 we have the first trace of an apportionment when the sum of $700 was laid on ten Classes, but in 1845 the Board reported that only six pastors had obeyed the order. Subsequently it became the accepted financial method of the Church in its Home and Foreign Mission work. While the General Synod has never made any apportionment except for Home and Foreign Missions, the District Synods and the Classes have apportioned various other items of benevolence among the charges and congregations.

1. *Advantages of the Apportionment System.*

Advantages

a. It is something definite.

b. It has gotten many congregations to do something which otherwise would have done little or nothing.

c. It throws the regular missionary agencies in the denomination into clear relief.

d. It gives pastor and congregation a fresh lever to raise a given amount.

2. *Disadvantages of the Apportionment System.**

Disadvantages

a. It is inadequate to the real needs. It marks the minimum and not the maximum of the Church's real needs.

b. It is impossible to make it equitable. "To make a mathematical apportionment on the basis of membership or of local expenses or of past beneficence or of the value of church property or a combination of these elements, must of necessity ignore some of the most vital factors of the case."

c. It may easily produce a false conception of the Church's task.

d. It carries the atmosphere of a tax, and this is fatal.

e. It exalts the wrong objective—the money rather than the work.

f. It creates frictious criticism instead of enthusiasm for the causes.

It might, however, be inadvisable because of any or all of these reasons, to abandon

*For a strong discussion of the Apportionment Plan see Minutes of Home Missions Council, 1914, pp. 155 et sq.

the Apportionment System altogether, at least not until a better and more adequate method can be substituted.

The Budget

Definition

This has been defined* as "a statement of financial policy presented to or passed by a legislative body. Such a statement includes three distinct features:

"(*a*) An estimate of the probable or necessary expenditures for a given period.

"(*b*) A similar estimate of the probable income under existing conditions.

"(c) A statement of financial proposals for adjusting the income to the expenditures whether by the reduction or abolition of existing sources of revenue or the establishment of new ones."

Missionary and Stewardship Committee

The General Synod, at its meeting in Lancaster, 1914, made provision for the appointment of a Missionary and Stewardship Committee to whom shall be entrusted the financial program of the Church. At the beginning of each fiscal year the various Church Boards shall submit an estimate of their proposed expenditures to this Committee in accordance with appropriations

*See Survey of Reformed Church, p. 190.

made and the present growing need of their work. This Committee shall then tabulate these estimates and assign to those churches making an Every Member Canvass the approximate amount that would be expected of them, making it possible for such congregations, if they so desire, to include this amount in their congregational budget.*

The Every Member Canvass

Experience has shown that the Every Member Canvass is the most effective financial method now being employed by the Churches. There are at least eight arguments that have been advanced in its favor.

Arguments

1. It is Scriptural.
2. It is educational.
3. It enlists more givers.
4. It secures much larger aggregate offerings.
5. It replenishes the Mission Boards' treasuries regularly, preventing indebtedness and financial loss through interest payments.
6. It does not decrease but actually increases the offerings to current expenses.

*See Report of Special Finance Committee—Minutes of General Synod, 1914.

7. It is fair. "Love thy neighbor as thyself."

8. It promotes prayer. Each weekly offering becomes an act of worship.

Forerunners

While the Every Member Canvass is apparently a recent method to be introduced into our ecclesiastical life, it is interesting to note that in 1851 "the Synod directed every pastor either himself or through others to canvass his charge for subscriptions for benevolence to be paid yearly or oftener and to report this work to his Classis, each Classis then reporting to the Synod, so that the Synod's Committee on the State of Religion might in their report give a definite statement of the outcome." In 1855 Synod directed every Classis to black list charges failing to take up a collection for Missions. In 1857 Dr. Henry Harbaugh published "The Lord's Portion," and at various times both Synods urged the congregations to adopt the Apostolic plan of benevolence, the bringing of offerings at every service. In 1867 the General Synod again urged the Apostolic plan of benevolence.

The Apostolic or Scriptural Plan

A Bit of Scripture

1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store

as the Lord has prospered him." Three things are to be noted:

1. Individually—"Let every one of you."

2. Systematically—"Upon the first day of the week."

3. Proportionately—"As the Lord has prospered him."

In 1851, Dr. Philip Schaff preached a sermon before the Synod on "Systematic Benevolence," which was published and distributed in pamphlet form, and in which regular, stated giving on the part of individual Christians was urged.

Christian Stewardship

Principles

The principles of Stewardship are these:

1. God is the giver and is the absolute owner of all things.

2. Under grace man is a steward, and the steward holds and administers that which he has as a sacred trust.

3. God's ownership and man's stewardship are best evidenced by the systematic application of a portion of income to the advancement of the Kingdom.

4. Biblical and extra-Biblical history points to the setting aside of the tenth of the income as a minimum, and indicates divine sanction of the practice and the amount.

5. There should be careful, intelligent, personal, and prayerful consideration of the uses to be made of the money thus regularly set aside. This will require study not only of the local situation, but also of the missionary and benevolent work of the Church.

6. Consistent use of the balance of the income not set aside.

The methods of Stewardship are the following:

Methods

1. Actual or constructive separation of the proportion of income which complies with the foregoing principles.

2. A pledge in writing, in advance, of the amounts to be applied to the regular work of the church (current expenses, missions, and other benevolences).

3. A weekly payment of the amount so subscribed, deposited as an act of worship at a public service.

4. Payments from time to time, out of the sums set aside, but not previously pledged, to special causes as may be desired.

5. A plan of keeping a separate "Lord's Treasury" is recommended for those who cannot attend the services of the church.

6. Free-will or thank-offering.

Giving Mentioned in the Bible

Giving is mentioned 1,565 times in the Bible. It is not enough for a man to be

simply sentimentally interested in Missions. "God expects cash and consecration, gold and goodness, riches and righteousness to increase together."

"Give, give, be always giving,
Who gives not is not living,
The more you give
The more you live,
Give strength, give thoughts, give deeds, give self,
Give love, give tears and give thyself.
Give, give, be always giving,
Who gives not is not living.
The more you give, the more you live."

V. The Means

These are of a two-fold character:

1. *Financial*—material. These are represented by money. Money, as Dr. Schauffler says, is stored-up personal power. It is the medium of exchange. If anything else were accepted as an exchange medium this would at once be substituted for money in the extension of the Kingdom. Until then money is required. Money enables a man to multiply himself manifold. He can do a thousand things at one time with his money that represents him. We need to give in ever larger amounts. We have become accustomed to think in large figures in the business enterprises of the world; the extension

Money

of the Kingdom is the biggest business on earth and it ought to be financed in a correspondingly big manner.

2. *Moral*—spiritual. Money constitutes only one of the means by which the work must be supported. No man can give money enough to discharge his full obligation in extending the Kingdom of Christ. The challenge is not "your money *or* your life—it is emphatically "your money *and* your life." There must be a stewardship of life as well as of money. There must be a consecration of personality as well as of purse. Money alone will never convert the world. If money alone could save the world it would speedily be forthcoming. God might make bare His holy arm, and call in the riches of the earth, the gold and the silver, for they are His, and the cattle upon a thousand hills are His, and all might bring their treasure unto Him, but only as these gifts of earth are in the hands of a truly consecrated man or woman can the work of a world's redemption go forward. Behold the Kingdom is waiting for the Man! It has ever been so, and when he finally appears with a full consecration of life and service is the Kingdom truly at hand.

Life

Prayer

What a wonderful support the work receives through a praying constituency! There is no power on earth comparable with that of prayer. It has pried loose continents and lifted them bodily up to Christ; it has removed barriers and burdens that seemed insurmountable. The Laymen's Missionary Movement put itself on record on this subject in the following language: "Prayer is the only element which can quicken information into inspiration, transmute interest into passion, crystallize emotion into consecration, and coin enthusiasm into dollars and lives. Resolved, That we seek by every means to convince every man that whatever may be his contribution of money or service, he has not exercised his highest influences, performed his whole duty, nor enjoyed his highest privilege until he has made definite, believing prayer for Missions a part of his daily life."

QUESTIONS

AIM: TO UNDERSTAND THE WAYS AND MEANS WHEREBY THE WORK OF HOME MISSIONS IS SUPPORTED AND TO INSPIRE INDIVIDUALS, CONGREGATIONS AND SOCIETIES TO GREATER LIBERALITY.

I. The Policy of the Board

1. Mention the seven main points in the Policy of the Board.

2. How much money will the work of the Board ultimately call for?
3. What are the main channels into which the expenditures of the Board are directed?
4. What are some of the reasons why the Missionaries should be well and promptly paid?
5. What is the percentage of cost of the administrative work of the Board?
6. What per cent. of the total income is expended in the direct support of the Missionaries? for education?

II. A Campaign of Education

1. How does the Pastor figure as a factor in the development of missionary education?
2. What is the value of missionary literature?
3. What literature would you regard as essential in a congregation that would become efficient along missionary lines?
4. What is the nature and purpose of the Missionary Committee?
5. Of what significance is Mission Study in developing the missionary spirit?

III. The Resources

1. What is the average wealth of the American citizen?
2. What would you regard as a worthy per capita contribution for Missions?
3. Should a Mission congregation be excused from contributing to the general work of the Church? Why not?
4. What are our Sunday-schools and Christian Endeavor Societies doing for Home Missions? What might they do?
5. How does the Woman's Missionary Society serve as a factor in our Home Mission work?

6. What is your impression of the idea of relating donors to individual Missions?
7. What is the total income of the Board since its very beginning? What during the last fifty years?

IV. The Methods

1. What do you understand by the Apportionment?
2. What are its advantages? What its disadvantages?
3. What is the budget system?
4. What do you understand by an Every Member Canvass?
5. What are the arguments in favor of an Every Member Canvass?
6. What is the Apostolic Plan of Benevolence?
7. What are the principles of Christian Stewardship?
8. Define the methods of Stewardship.

V. The Means

1. What part does money play in the work of the Kingdom?
2. What are the spiritual means by which the work of the Kingdom is supported?
3. How does prayer relate itself to the work of Missions?

REFERENCES FOR ADVANCED STUDY

Stewardship and Missions—Cook.
Missions in the Sunday-school—Trull.
Honor the Lord with thy Substance—Whitmer.
The Pastor and Modern Missions—Mott.
A Survey of the Reformed Church—Laymen's Missionary Movement.

PAMPHLETS

Money: Its Nature and Power—Schauffler.

The New Testament Conception of the Disciple and His Money—Bosworth.

Money and the Kingdom—Strong.

Mission Study: Its Value and Power—Sutherland.

Mission Study Class Manual—Millikin.

The Life of Prayer—Doughty.

THE LARGER MEANING OF HOME MISSIONS

"The people under God are the strength and glory of the land. A mighty land—to glimpse whose future is to share a mission with the stars; to control whose destinies is to stand within the grip of the right hand of the omnipotent God. What then lovingly and faithfully to follow and to serve all the strange and complicated paths of social duty into the furthest recesses, the uttermost nooks and crannies of human relationship; to control their inner qualities and applications as well as their outer exhibitions and forms! What then to occupy this land for Christ, not fragmentarily as the field has won upon the forest, nor fitfully, as the wind sweeps over the prairies, but searchingly, engulfingly, as the waters cover the sea! What then to share in thy social realization of Christianity, O country of our love!

"And crown thy good with brotherhood,
From sea to shining sea!"

—Douglass.

VIII

THE LARGER MEANING OF HOME MISSIONS

Expanding Horizon

Dr. Joseph B. Clark, one time Secretary of the Congregational Home Missionary Society, in his illuminating book, "The Leavening of the Nation," says: "Few thoughtful Americans need enlightening as to the theory of Home Missions." This statement, in the light of experience and actual fact, can be accepted only with a reasonable degree of modification. There still prevail some very crude and contracted notions about this right arm of the Church's activity. The fact is that the conception of Home Missions is constantly enlarging. Its horizon is expanding. A definition that at one time fully expressed its meaning is no longer adequate. Within the last few decades Home Mission leaders have been obliged to recast their program and to change their methods. "The new wine has burst the old wine skins." Conditions in America, in church and state, are changing.

New problems are upon us, demanding new obligations, new methods of approach. The Church in this new age must know how to adjust itself to its new task. Home Missions, which is the Church in its outreaching and expanding life, must likewise conform to this new spirit and demand. It, therefore, merits the largest possible interpretation and the widest application.

In the study of the evolution of the meaning of Home Missions we begin with its elementary and fundamental sense.

I. The Founding and Fostering of New Congregations

Colonial Conception

This may be called the Colonial conception of Home Missions. It was the prevailing conception when America was young, when men and women ventured forth to carve out fortunes for themselves, to build up new communities on the frontier, or in the growing centers of population. It was the day of the circuit rider, and of the pioneer missionary. A nucleus of people of a given denomination desiring the ministrations of their own church, and feeling unable out of their own limited resources to pay for the same, appealed to the church bodies,

who in turn supplied them with pastors and buildings.

Importance of Denominational Work

1. *Its Importance.* We must not minimize nor belittle this phase of Home Mission work. Home Missions primarily means the extension of organized Christianity in this country. Its avowed purpose and object is to establish the Kingdom through and by means of the Church as the visible institution of Christ among men. Every denomination in the land owes its present standing and strength to its Home Mission operations. From four-fifths to nine-tenths of all the Evangelical Protestant Churches in the United States owe their origin to Home Missions. Their buildings were erected wholly or in part by Home Mission money. Of the first 119 colleges in this country, 104 were Christian colleges, and of the 415 colleges in the United States, 316 belong to Christian denominations. There is not a college in the Mississippi Valley over fifty years old that does not owe its origin to the Home Missionary.

Recruiting Force

In the Reformed Church during the last fifty years, over 500 congregations have been founded through our Home Mission work. If it had not been for the recruiting activity of the Board of Home Missions the Reformed

Church today would have fewer congregations than a quarter of a century ago.

Vital Factor

The Home Missionary has been a vital and indispensable factor in the development of the religious, educational, social, and political life of the nation. He has laid broad and substantial foundations, and the country and society are under lasting obligations to him. But his work and his contribution to our national welfare are made possible in the main by and through the Church which he establishes.

Churchless Communities

There is still need of emphasis on this phase of Home Mission work. There are many communities which are practically churchless. They are in need of the gospel message. In our Western plateau section there are thousands of places that have no Christian Church. There are vast areas in some of our large cities that are spiritually desolate and where churches ought to be established. There are multitudes of our brethren from other lands in our midst who go without gospel privileges. We must not blindfold our eyes to the great spiritual needs that still exist in many portions of our land.

Limitations

2. *Its Limitation.* After all, mere denominational zeal is not a motive or incen-

tive of the highest type. Denominational development may be a very good thing or it may be a very bad thing. Many ecclesiastical errors, if not crimes, have been committed by an unwise and circumscribed zeal for one's own denomination. What, if we awake to the fact that there are 210,250 churches in the United States, that there is a church to every 425 persons in this country! The argument of establishing new churches loses some of its force. Besides, there is an overlapping of churches in many communities. While vast regions are being overlooked there are many other sections where there is a senseless overlapping and a woeful waste of men and money. Thoughtful men and women today will not close their eyes to a situation of this character. They will not be willing to think in large, broad, and inclusive terms in their business and social relations, and then move in narrow and circumscribed grooves in their religious life.

Home Missions, appreciating its denominational value, must nevertheless, if it shall enlist the full sympathy, the interest and co-operation of high thinking men and women, move into a larger and ampler field of activity.

II. Vitalizing the Self-Supporting Congregation

Congregational Conception

This may be called the Congregational conception of Home Missions. To hold what we possess is quite as important as to acquire new points. The inefficiency of the average modern congregation is a matter of frequent comment. The immediate practical results of the local congregations are not as a general thing commensurate with the investment of men and money in them. They do not obtain the spiritual results they might. Many of them are smitten with the spirit of apathy and indifference. A feeling of self-complacency and self-satisfaction has stolen over them. They are in their winter quarters. They are not on the march. Evidently something is wrong with many of the churches today. They have either struck an iceberg or are sinking of dry rot. They have a struggle to keep themselves from going under. The lowering of life boats, the reaching out for life preservers, the modern methods of acute stimulation, and the almost frantic resorting to artificial respiration are symptomatic.

Inefficiency

Vitalization

The local self-supporting congregation needs to be vitalized. It must come to a

realizing consciousness of its object and mission in a community. It is not a self-centered institution. It is a spiritual power house, a vital force, a fountain of life in the community. It must be sensitized to an appreciation of its nation-wide, its world-wide relationship. It must be vitalized and spiritualized to an adequate expression of its life, in the form of service, of life, of money. The average congregation has latent possibilities that have never been touched. When all available farming land has been taken up the scientific agriculturist betakes himself to intensive farming, and makes his limited acres produce from four to forty times as much as before. When the extensive fields for Home Mission enterprise become less numerous it is the part of wisdom to apply some efforts to the intensive development of the self-supporting, but too often inefficient, congregation. Home Missions, therefore, properly relates itself to the toning up and the training of the unit of the denomination.

III. Evangelism

Conservational Conception

This constitutes the Conservational conception of Home Missions. The doctrine of conservation is proclaimed from the house-

tops today. It is applied to almost everything. It is a good thing to conserve our natural and national resources, but it is of still greater importance to conserve our religious and spiritual resources. Jesus Christ was the greatest conservationalist in history. He said: "Gather up the fragments that remain, that nothing be lost." "The Son of Man is come to seek and to save that which was lost." Evangelism is the doctrine of religious conservation reduced to practice. The fact that there are two out of every three persons in America outside of covenant relation with Jesus Christ reveals something of the urgency of this task. The number of persons who drop their church membership and drift back into the world is appalling.

Lapses

In three years the Reformed Church loses by "erasure of names" almost as many members as she confirms in two years. In 1913, there were 7,054 members reported as "erased," as over against 12,868 received by confirmation. And this was the result of an exceptional year on the part of our Church. The Reformed Church in this particular is not a sinner above the rest of the denominations. The net increase in church membership for 1911 was less than 1.7 per cent.

The average net increase of the Methodist Episcopal Church was that year less than two for each of its congregations; and of the Presbyterian Church it was a little better than one member for each congregation. Through the combined efforts of all the Christian forces in this country the net increase for the last decade has been less than a million a year—only 786,000 members. The seriousness of this condition is accentuated by the fact that a round million of foreigners crowd in upon us annually, not to speak of the rapid increase of our native born.

Leakages

To the Church of Jesus Christ in this country is committed the stupendous task of evangelizing the multitudes who are outside of Christ's fold. Mere rescue work, however important and helpful it may be, can never take the place of organized Christianity. The Report of the Commission on Evangelism of the Federal Council of the Churches of Christ in America in 1913, says: "The purpose of evangelistic effort is spiritual rescue and the relief of spiritual needs by means of the preached word, and by the power of the love begotten of faith in Christ, which seeks to bring about the internal renewal of those who have fallen

Purpose of Evangelism

under the dominion and rule of sin, as well as the removal of the outward evils that spring directly and indirectly from sin. The fundamental error to be overcome is sin, and external need can best be relieved by beginning with the internal necessity. In this we have the precept and example of Christ. We believe in works of Christian mercy, but there must be the faithful preaching and teaching of the word as the spiritual means of redemption. Only those people animated by a living faith in Christ have ever successfully engaged in evangelism or proven to be great spiritual and moral forces in the Church."

Evangelism Assigned to Board

The General Synod, at its meeting in Lancaster, 1914, assigned the work of Evangelism in the Reformed Church to its Board of Home Missions with instructions that it create a special department whereby this work can be properly and effectively carried forward in the Church. Every congregation needs to become an evangelistic force. There is need of men and women who are aglow with the spirit of Christ and who go forth with a passion for souls. This is a distinctive phase of Home Mission work.

IV. Social Service

Community Conception

This, for convenience, may be denominated the Community conception of Home Missions. By concurrent conditions we have drifted into this wider application of Home Missions. The organizing thought of our age is the principle of democracy. We cannot escape it. It colors all our thought and actions, theological, social, industrial, political, national, international. It has brought God down from the clouds and has lifted man up on a level with his brother. The conditions of modern society have projected a number of problems, the solution of which devolves upon the Church. These problems are (1) racial. Forty different tongues are spoken in our country, a dozen colors of skin appear among the people; (2) creedal. There is the Christian and the Jew, the Romanist and the Protestant; and Protesttantism presents a "ragged front;" (3) social. There is the upper class, and the submerged section, the rich and the poor; (4) industrial. Here we have the capitalist and the wage earner, the employer and the employee.

Modern Problems

Solutions Offered

There is a concensus of opinion that society in all its manifold phases must be

spiritualized and saved. And there are those who offer their services for the accomplishment of this great task. The editor comes forward and offers his solution. Through the press he would enlighten the intelligence of the people and get them to think in constructive and statesmanlike fashion. The school teacher offers his contribution. "Give me," says he, "the child and in a single generation I will produce a new type of humanity." The politician says: "Elect the representative of my party to office and he will usher in the golden age." The socialist cries, "Away with government, overthrow the existing order of things and begin on a new platform of equality." Then comes the preacher, the man with the living gospel in his hand and in his heart, and he proclaims: "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth." And he is right. For this salvation which the gospel brings is not for the soul only, but also for the body, not for the individual alone, but for society as well. It is salvation, industrial, political, social, national, moral as well as spiritual. The gospel is for every life and for all of life.

Gospel for Every Life and for All of Life

Robert E. Speer says: "The Kingdom of

God cannot come save as the winning of individual souls to Christ is accompanied by the transformation of human institutions according to the mind of Christ. Home Mission effort will halt and fail except as it is filled with social passion." The ultimate purpose of Home Missions is to start a new spiritual force for the spiritualizing and the Christianizing of all the phases and aspects of human society and life. Home Missions will not have exhausted its purpose until every common bush shall be aflame with God, until holiness shall be inscribed upon the bells of the horses, and every kitchen utensil shall be holy unto the Lord; until over factory and workshop shall be written: "We are laborers together with God," until the streets of our cities shall be transparent, of pure gold, like unto the City of God.

V. A National Issue

The Continental Conception

Here we enter upon the CONTINENTAL conception of Home Missions. Our task is nation-wide. Everything that pertains to the welfare of the nation legitimately comes within the scope of Home Missions. Dr. Henry Van Dyke said: "Religion and patriotism are the two great passions of man

and both unite in Home Missions." America must be saved for America's sake. The work of Home Missions becomes as important and large as the destiny and mission of the nation. America occupies a strategic place in history. It is the chosen nation of God. The fingers of Providence point in this direction. Just as Palestine and Greece and Rome in their turn were the representative nations of the world and God used them mightily in the accomplishment of His purpose, so America today with its gigantic resources, its geographical location, its great men and women, is the chosen nation of God. But God never had a chosen people save as that people fulfilled His will and purpose. If America is to accomplish its divine mission it must be permeated and pervaded by the spirit of Jesus Christ. It must be a Christian nation. The name of God must be not only on its minted coin, but be embalmed in the life and character of its people.

Chosen Nation

Supreme Question

America is twice over the richest republic in the world, and it is destined to become still greater with coming years. The future development of the country, in population, in property, in power is well nigh boundless. How to head up this material gain into moral and spiritual power is the supreme

question of American Christianity. How to turn the current of Christianity over this mighty power of the nation and harness it for the Kingdom of God is the paramount issue.

Two Great Forces

Great forces are marshalling themselves in this country. Two great civilizations are meeting on the Pacific Coast, which is destined to be the Mediterranean of the World—one is the civilization of the West, the other of the East. Occident and Orient meet each other in deadly combat. Which shall prevail? The issue depends upon the answer which the Christian forces of America give.

VI. An International Issue

Cosmopolitan Conception

There is a Cosmopolitan conception of the work of Home Missions. It is not a matter of geography. Not with mountain or sea has God divided His work. The difference between Home Missions and Foreign Missions is not that the one is world-wide and the other provincial or nation-wide. It is possible for Foreign Missions to become quite as provincial as Home Missions is sometimes said to be, and Home Missions may be as international and world-wide as the claims of Foreign Missions. "The

The Americanization of the World

Americanization of the World" is a current phrase coined by the late W. T. Stead. "The Evangelization of the World" is the cry of modern Missions. America is to be saved not only for America's sake, but for the world's sake. Lyman Beecher said "The world's hope and destiny depend on the United States." Professor Phelps asserted "As goes America so goes the world in all that is vital to its moral welfare." Mathew Arnold said "America holds the future." Alexander Hamilton prophesied: "It is ours to be either the grave in which the hope of the world shall be entombed or the pillar of cloud which shall pilot the race onward to millenial glory." William Kincaid declared "The planting and nurturing of churches in America is our first and best work for the *world*." The testimony of these far-visioned men is worth regarding.

Impact of Civilization

The impact of our American life upon the nations of the world is of tremendous significance. We preach a gospel not only by the Missionaries we send into all the world but by the forces of our civilization, by trade and commerce, by our attitude and temper, by the impact of our whole modern life.

Japanese Embassy

Some years ago the Japanese government, under the splendid influence of the Mission-

aries of that country, was preparing to adopt Christianity as the national religion of the Empire. Before doing so, however, it sent a commission of Japanese to this country to study Christianity at first hand. They visited the various portions of our country. They studied life in our cities, in our places of business, in our great industries, as also in our schools, churches, and homes. They were deeply impressed and reported to their government that Christianity was ideal in theory, but that it did not work in practice. Thereupon the Japanese government declared that the time had not yet come to adopt Christianity as its national religion. The attitude of the people in America thus temporarily counteracted the influence of the Missionaries whom the American churches are supporting in that oriental country.

America, God's Instrument

America, therefore, holds the key to the world's Christianization. America is the agent under God to bring the gospel to all the world. America is the golden goblet for the bringing of the water of life to the famishing nations of the world. America is the golden candlestick that is to carry the Light of Life to the people that sit in darkness. "Ours is the elect nation for the ages

to come. We are the chosen people. Ours are the promises, promises great and sure, because the emergency is great. We cannot afford to wait. If we cannot, the world cannot afford to wait. The plans of God will not wait. These plans seem to have brought us to one of the closing stages in this world's career, in which we can no longer drift with safety to our destiny. We are shut up to a perilous alternative. Immeasurable opportunities surround and overshadow us. Such, as I read it, is the central fact in the philosophy of American Home Missions."*

VII. An Interdenominational Issue

Co-operative Conception

Here we come finally into the Co-operative conception of Home Missions. It is plain that these gigantic problems, these stupendous tasks, cannot be adequately met by a single denomination, however large or influential it may be. The united, co-operative effort on the part of all the churches is required. The united churches of America are equal to the task. It is a hopeful and healthy sign that the churches are co-operaating in a common task. The dream of the

*Clark, "Leavening of the Nation."

ages is strangely coming to be realized and our times are big with promise for the future.

In this nation-wide, nay in this world-wide task the Reformed Church through its Board of Home Missions co-operates in a unified program of advance:

Co-operating Bodies

1. With the Federal Council of the Churches of Christ in America.
2. With the Home Missions Council.
3. With the Alliance of Reformed Churches throughout the world.
4. With the Reformed Churches in America holding the Presbyterian System.

Through these various bodies it has become possible to obtain a larger vision of the work, as also to enter into a fuller service of the same. The problems of Home Missions are thus being handled with greater efficiency and economy. The time is coming when the smaller denominations will have to do a large part of their Home Mission work through these federated and co-operating bodies. These bodies are now dividing up different foreign nationalities among the various Home Mission agencies, and are looking forward to a mutual exchange of churches so as to prevent future overlapping and waste. The United Fields' Surveys which have been made under the auspices

of the Home Missions Council have disclosed valuable information which otherwise would have remained hidden for many years to come.

The words of Rudyard Kipling fitly express our sentiments along the line of Home Mission co-operation:

> "Now this is the law of the jungle—
> As old and as true as the sky—
> And the wolf that shall keep it may prosper,
> But the wolf that shall break it must die.
>
> As the creeper that girdles the tree trunk—
> The Law runneth forward and back—
> For the strength of the Pack is the wolf
> And the strength of the wolf is the Pack."

The growing conception of Home Missions may thus be indicated in the following order:

1. The Colonial.
2. The Congregational.
3. The Conservational.
4. The Community.
5. The Continental.
6. The Cosmopolitan.
7. The Co-operative.

We are told that in one of the Napoleonic wars, the Emperor had commanded the army in charge of Marshal Lannes to take

the city of Ratisbon. On the inside of the wall were the Austrians with musketry and cannon. Lannes ordered his men to scale the wall. They responded and were cut down by the Austrians on the inside. Again Marshall Lannes commanded: "The city of Ratisbon must be taken. Scale the walls." Again the soldiers responded and were cut down. The third time Marshal Lannes commanded: "The city of Ratisbon must be taken. Scale the wall." The soldiers saw the dead and dying and wounded and heard their groans and saw their blood, and they stepped back and said: "We will not scale the wall." Then Marshal Lannes dismounted, seized a ladder, turned to his men and said: "This city must be taken. The Emperor has commanded it. Follow me and I will show you that the Marshal of France is not afraid of Austrian bullets." They scaled the wall and took the city in the name of their Emperor! America must be taken for Christ. The Emperor of the Universe has commanded it. Let us rally!

QUESTIONS

AIM: TO REALIZE THE GROWING CONCEPTION OF THE WORK OF HOME MISSIONS, TO RELATE IT TO THE WORK OF EVANGELISM, SOCIAL SERVICE, AS WELL AS TO OUR NATIONAL AND INTERNATIONAL LIFE.

I. The Founding and Fostering of New Congregations

1. What do you understand by the *Colonial* conception of Home Missions?
2. What is the purpose and object of Home Missions so far as the denomination is concerned?
3. What does the Reformed Church owe to the work of Home Missions?
4. What are the limitations of denominational development?
5. Is there a special need for the establishing of many new Churches?
6. How do thoughtful men and women look at this problem today?

II. Vitalizing the Self-supporting Congregation

1. What do you understand by the *Congregational* conception of Home Missions?
2. To what causes do you attribute the present inefficiency of many congregations?
3. In what respects must the local congregation be vitalized?

III. Evangelism

1. What do you understand by the *Conservational* conception of Home Missions?
2. In what respect can Jesus be spoken of as a Conservationist?
3. To what do you attribute the lapses in the present church membership?

4. Can the Church rest satisfied with its proportionate rate of increase in membership?
5. What is the chief purpose of Evangelism?
6. How can the Board of Home Missions make the work of Evangelism effective in the Reformed Church?

IV. Social Service

1. What do you understand by the *Community* conception of Home Missions?
2. What are some of the modern social problems pressing for solution?
3. What remedies are being offered to solve our modern problems?
4. In what respect is the gospel of Jesus Christ the adequate remedy for the social and moral ills?

V. A National Issue

1. What do you understand by the *Continental* conception of Home Missions?
2. In what respect is America the chosen nation of God?
3. What is the supreme question of American Christianity?

VI. An International Issue

1. What do you understand by the *Cosmopolitan* conception of Home Missions?
2. In what sense is the Americanization of the World true?
3. What do you understand by the impact of our civilization upon the world?
4. How does the status of Christianity in America affect our Foreign Mission work?

VII. An Interdenominational Issue

1. What do you understand by the *Co-operative* conception of Home Missions?
2. With what bodies does the Board of Home Missions at present co-operate?
3. What effect does the spirit of co-operation have in winning the nation for Christ?

REFERENCES FOR ADVANCED STUDY

Missions Striking Home—McAfee.
World Missions from the Home Base—McAfee.
Elementary Forces in Home Missions—Barnes.
The Horizon of American Missions—McCash.
The New Home Missions—Douglass.
Democracy and the Church—Smith.
The Mission of Our Nation—Love.
Messages of the Men and Religion Forward Movement, Volume IV.

APPENDIX I

The following persons served as members of the Board of Home Missions from 1863 to 1914. The dates mark the meetings of the General Synod. The term of service was for six years; half the number of members were elected at each meeting of General Synod.

1863

Revs. J. H. A. Bomberger, D.D., President,
N. Gehr, P. C. Prugh, } Vice Presidents,
Samuel H. Giesy, D.D., Secretary,
J. G. Wiehle,
D. Winters,
G. W. Williard,
J. Lichtenstein.
Elders Charles Santee, Treasurer,
John Wiest, Treasurer Church Extension,
A. H. Baughman,
G. G. Prugh.

1866

Revs. J. H. A. Bomberger, D.D., President,
Samuel H. Giesy, Secretary,
Benjamin Bausman,
Theodore P. Bucher,
Nicholas Gehr,
George W. Williard, D.D.,
Isaac H. Reiter,

Peter C. Prugh,
J. G. Wiehle.
Elders Charles Santee, Treasurer,
John Wiest, Treasurer of Church Extension,
Andrew H. Baughman,
Gideon G. Prugh.

1869

Revs. Benjamin Bausman, President,
Samuel H. Giesy, Secretary,
George B. Russell,
Nicholas Gehr,
Daniel Gans, D.D.,
George W. Aughinbaugh,
Daniel Zacharias, D.D.,
James Bossard, D.D.
Elders Charles Santee, Treasurer,
George Gelbach, Treasurer of Church Extension,
William D. Gross,
Jacob Dietz.

1872

Revs. G. B. Russell, President,
John Vogt,
Nicholas Gehr,
Daniel Zacharias, D.D.,*
Franklin K. Levan,
Charles F. McCauley, D.D.,
Henry Hilbish,
Lucian J. Mayer.
Elders William D. Gross,
George Gelbach, Treasurer of Church Extension,
Henry Leonard,
William E. Schmerz.

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*Died while in office.

1875

Revs. G. B. Russell, D.D., President,
W. K. Zieber, D.D.,
Edmund R. Eschbach,
J. Spangler Kieffer,
John B. Kniest,
D. E. Klopp,
George H. Johnston, Secretary,
William H. H. Snyder.
Elders Charles Santee, Treasurer,
Daniel W. Gross,
William H. Siebert,
Christian M. Boush.

1878

Revs. Jacob O. Miller, D.D., President,
John A. Peters, Secretary,
George B. Russell, D.D.,
George H. Johnston,
William H. H. Snyder,
John M. Titzel,
John Kuelling, D.D.,
Cyrus R. Dieffenbacher.
Elders Charles Santee, Treasurer,
William D. Gross,
Daniel W. Gross,
Christian M. Boush.

1881

Revs. Jacob O. Miller, D.D., President,
George Wolff, D.D., Secretary,
George W. Williard, D.D.,
John H. Klein, D.D.,
Jacob Dahlman, D.D.,

Calvin W. Heilman,
Frederick Pilgram,
John M. Kendig.
Elders Charles Santee, Treasurer,
William D. Gross,
Abraham Moyer,
Christian M. Boush.

1884

Revs. Jacob O. Miller, D.D.,
George Wolff, D.D.,
George W. Williard, D.D.,
John H. Klein, D.D.,
Franklin W. Kremer, D.D., President, 1885,
Edmund R. Eschbach, D.D., Secretary,
John A. Peters, President after Dr. Kremer's resignation.
John W. Love.
Elders Charles Santee, Treasurer,
William D. Gross,
Hiram C. Hoover,
Christian M. Boush.

1887

Revs. John A. Peters, D.D., President,
E. R. Eschbach, D.D., Secretary,
F. W. Kremer, D.D.,
John W. Love,
John H. Klein, D.D.,
John M. Kendig,
Dewalt S. Fouse,
John J. Leberman.
Elders Charles Santee, Treasurer,
John S. Zimmerman,

Hiram C. Hoover,
Christian M. Boush.

1890

Revs. John A. Peters, D.D., President,
E. R. Eschbach, D.D., Secretary,
John H. Sechler,
Charles F. Kriete,
John Bachman,
John M. Kendig,
Dewalt S. Fouse,
John J. Leberman, D.D.,
Elders Charles Santee, Treasurer,
John S. Zimmerman,
Hiram C. Hoover,
Christian M. Boush.

1893

Revs. John A. Peters, D.D., President,
John J. Leberman, D.D., Vice President,
Thomas J. Barkley, Secretary,
E. R. Eschbach, D.D.,
John H. Sechler, D.D.,
Charles F. Kriete,
John Bachman, D.D.,
Samuel B. Yockey, D.D.,
Elders James T. Reber, Treasurer,
Horace Ankeney,
Hiram C. Hoover,
Christian M. Boush.

1896

Revs. John A. Peters, D.D., President,
John J. Leberman, D.D., Vice President,
Thomas J. Barkley, D.D., Secretary,

E. R. Eschbach, D.D.,
John H. Sechler, D.D.,
John Bachman, D.D.,
Charles F. Kriete,
Samuel B. Yockey, D.D.
Elders James T. Reber, Treasurer,
Horace Ankeney,
F. G. Hobson,
Christian M. Boush.

1899

Revs. John A. Peters, D.D.,*
E. R. Eschbach, D.D., President,
John J. Leberman, D.D., Vice President,
Thomas J. Barkley, D.D., Secretary,
Charles F. Kriete,
John H. Sechler, D.D.,
Jacob Bachman, D.D.,
Samuel R. Bridenbaugh, D.D.
Elders George W. Stein, Treasurer,
F. G. Hobson,
Christian M. Boush, Treasurer of Church-building Fund.

1902

Revs. E. R. Eschbach, D.D., President,
John J. Leberman, D.D., Vice President,
Thomas J. Barkley, D.D., Secretary,
P. H. Dippell, D.D.,
John H. Sechler, D.D.,†
C. E. Miller, D.D.,

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*Died 1901.
†Died 1905.

Samuel R. Bridenbaugh, D.D.,
John Bachman, D.D.
Elders George W. Stein, Treasurer,
James T. Reber,
F. G. Hobson,
Christian M. Boush, Treasurer of Church-building Funds.

1905

Revs. E. R. Eschbach, D.D., President,
C. E. Miller, D.D., Vice President,
Paul S. Leinbach, Secretary,
P. H. Dippell, D.D.,
D. W. Ebbert—unexpired term of Dr. Sechler,
M. O. Nace*—William C. Schaeffer, D.D.,
L. B. C. Lahr†—E. R. Williard, D.D.,
E. Vornholt.
Elders George W. Stein, Treasurer,
H. F. Texter,
F. G. Hobson†—John W. Bickel,
Christian M. Boush, Treasurer of Church-building Fund.

1908

Revs. C. E. Miller, D.D., President,
William C. Schaeffer, D.D., Vice President,
Paul S. Leinbach, Secretary,
E. R. Williard, D.D.,
H. H. Apple,
I. C. Fisher, D.D.,
P. H. Dippell, D.D.,
E. Vornholt.

*Died 1905.
† Died 1906.

Elders George W. Stein, Treasurer,
F. C. Brunhouse,
H. F. Texter,
Christian M. Boush, Treasurer of Church-building Fund.

1911

Revs. C. E. Miller, D.D., President,
William C. Schaeffer, D.D., Vice President,
Paul S. Leinbach, D.D.,* Secretary,
E. R. Williard, D.D.,
I. C. Fisher, D.D.,
J. Harvey Mickley,
P. H. Dippell, D.D.,
G. D. Elliker.
Elders George W. Stein,
F. C. Brunhouse,
P. H. Bridenbaugh,
Christian M. Boush,
J. S. Wise, Treasurer.

1914

Revs. C. E. Miller, D.D., LL.D., President,
William C. Schaeffer, D.D., Vice President,
J. Harvey Mickley, Recording Secretary,
I. C. Fisher, D.D.,
C. B. Schneder, D.D.,
P. H. Dippell, D.D.,
E. R. Williard, D.D.,
G. D. Elliker.
Elders George W. Stein,
F. C. Brunhouse,
P. H. Bridenbaugh,
Christian M. Boush,
J. S. Wise, Treasurer.

*Resigned January, 1913. Rev. C. B. Schneder, D.D., appointed.

APPENDIX II

Statistical Report of the Missions for the Year Ending June 30, 1914.

OHIO SYNOD.

MISSIONS	MISSIONARIES	Members.	Sunday-school Enrollment.	Paid by Mission.		Use of Parsonage.	Debt of Mission.	Appropriation by Board 1914-1915.
				Benevolences.	Pastor's Salary.			
Akron, O. (Williard)	S. H. Isenberg, D.D.	.....	105	.....	.....	No	.....	$1050
Akron, O. (E. Market St.)	J. P. Stahl, D.D.	175	304	$304	$550	No	.....	500
Alliance, O.	Adolph Ruehlman.	165	184	874	650	No	.....	600
Athens, Mich.	J. T. Bucher	89	160	130	435	Yes	$96	100
Canton, C.	S. U. Snyder	214	351	376	500	No	1000	450
Dayton, O. (Ohmer Park)	C. A. Albright	133	146	185	225	No	600	500
Detroit, Mich.	Henry Gekeler, D.D.	167	440	218	500	No	4645	650
Indianapolis, Ind.	A. Von Kaske	88	110	403	725	No	.....	525
Kelley Island, O.	W. S. Harmon	.....	.....	.....	.....	.....	.....	100
Kenmore, O. (Goss Mem.)	W. A. Alspach	106	500	157	300	No	1362	700
Lima, O.	Herman S. Reichard	165	245	210	413	No	919	550
Lisbon, O.	J. O. Vitz	110	112	100	425	No	1400	600
Louisville, Ky.	H. J. Rohrbaugh	90	163	79	300	No	11359	850
South Akron, O. (Miller Ave.)	F. W. Hoffman	220	735	532	350	No	2050	650
Springfield, O.	F. C. Witthoff	188	270	474	675	Yes	4219	350
Terre Haute, Ind.	J. H. Hornung	17	70	17	.....	No	3358	1000
Toledo, O.	Eugene Boros	211	237	383	700	No	6709	650
Toledo, Ohio (Hung)	G. P. Fisher	398	98	75	700	Yes	8000	350
Warren, O.	E. D. Wettach, D.D.	181	265	164	600	No	9500	650
Youngstown, O.		341	340	775	750	No	1300	300
		3058	4835	$5456	$8798	3	$56517	$11125

MISSIONS	MISSIONARIES	Members.	Sunday-school Enrollment.	Paid by Mission.		Use of Parsonage.	Debt of Mission.	Appropriation by Board 1914-1915.
				Benevolences.	Pastor's Salary.			
Allegheny, Pa.	R. J. Pilgram	189	131	$315	$1000	No	$24234	$600
Braddock, Pa.	W. E. Garrett	166	242	320	777	Yes	478	200
Buffalo, N. Y.	O. H. Dorschel	.....	.....	17	.....	...	.....	250
Butler, Pa.	John W. Pontius	170	193	486	684	No	7900	400
Connellsville, Pa.	Charles E. Wagner	108	164	184	225	Yes	3100	800
Cumberland, Md.	Eugene P. Skyles	225	230	453	675	Yes	13100	275
Dayton, O. (Hung)	Andrew Kovach	102	52	28	350	Yes	3650	525
Derry, Pa.	William H. Landis	106	153	141	550	Yes	3000	600
Dillonvale, O. (Hung)	.....	105	21	40	200	Yes	2000	600
Duquesne, Pa.	I. G. Snyder	132	146	397	360	Yes	.....	500
East Chicago, Ind. (Hung.)	Ladislaus Gerenday	80	150	.....	400	Yes	7550	500
Elwood City, Pa.	Samuel Stamm	80	172	155	250	No	7700	750
Greensburg, Pa. (Third)	W. C. Sykes	204	205	225	700	No	3116	500
Grove City, Pa.	H. S. Nicholson	110	143	175	325	Yes	838	650
Homestead, Pa. (First)	E. S. LaMar	110	177	217	350	No	4600	850
Homestead, Pa. (Hung.)	Alexander Harsanyi	250	60	25	500	Yes	18700	500
Jenner, Pa.	.....	22	125	40	.....	No	.....	450
Johnstown, Pa. (St. Paul's)	E. O. Marks	127	138	274	350	No	1100	800
Johnstown, Pa. (Hung.)	Ernest Porzsolt	105	28	60	450	Yes	2300	500
Lorain, O. (Hung.)	Stephen Virag	200	80	136	387	Yes	3400	475
McKeesport, Pa.	Paul B. Rupp	164	137	394	550	No	6342	625
New Kensington, Pa.	Jacob E. Sheetz	166	244	334	600	No	702	600
Pitcairn, Pa.	C. H. Faust	114	221	264	500	No	1125	700
Pittsburgh, Pa. (Christ)	A. H. Groff	82	85	211	400	No	10035	800
Punxsutawney, Pa.*	U. O. H. Kerschner	220	349	412	925	Yes	1800	.....
Rochester, N. Y.	Walter R. Clark	124	294	63	50	No	17000	1100
Scottdale, Pa.*	W. J. Muir	229	212	582	803	Yes	1500	.....
Sharpsville, Pa.	.....	157	82	206	600	Yes	.....	200
Trafford City, Pa.	R. Franklin Main	195	176	247	400	No	2400	575
Turtle Creek, Pa.	John C. Sanders	198	290	450	750	Yes	3750	250
Uniontown, Pa. (Hung.)	Alex. Radacsi	160	.....	.....	125	Yes	2500	600
Vandergrift, Pa.	Fred K. Stamm	217	214	227	475	No	1151	625
Yukon, Pa.	.....	.....	.....	.....	.....	...	.....	.....
* Went to self-support July 1, 1914.		4617	4914	$7078	$14711	17	$155071	$16800

INTERIOR SYNOD.

MISSIONS	MISSIONARIES	Members.	Sunday-school Enrollment.	Paid by Mission.		Use of Parsonage.	Debt of Mission.	Appropriation by Board 1914-1915.
				Benevolences.	Pastor's Salary.			
Abilene, Kansas	A. Casselman	100	117	$227	$354	Yes	.....	$400
Cedar Rapids, Ia. (First)	Frank S. Bromer	154	293	460	327	No	$9064	950
Cedar Rapids, Ia. (Bohem.)	.....	104	35	98	400	No	2760	800
Cheney, Kans.	J. F. Kerlin, D.D.	72	78	165	550	Yes	.....	300
Chicago, Ill. (Grace)	Ellis S. Hay	127	162	340	800	No	8887	950
Chicago, Ill. (Bohem.)	James Dudycha	56	77	151	213	No	.....	1100
Conesville-Columbus Junct. Ia.	C. E. Ewing	91	158	250	325	Yes	.....	200
Denver, Colo.	David H. Fouse	101	135	816	900	...	.....	800
Des Moines, Ia.	H. J. Leinbach	55	161	125	833	No	8200	1100
Emporia, Kansas	T. F. Stauffer	43	56	49	75	Yes	2780	600
Freeport, Ill.	.....	50	158	156	300	No	10500	900
Gary, Ind.	J. M. Johnson	36	159	80	.....	Yes	4028	1000
Holton, Kansas	.....	46	78	109	200	Yes	2046	550
Iola, Kans.	Arthur P. Schnatz	61	101	139	250	Yes	1220	550
Kansas City, Mo.	E. N. Evans	136	214	352	550	...	6000	1100
Lawton, Ia.	L. S. Faust	74	96	280	750	Yes	500	250
Lincoln, Neb.	Peter M. Orr	165	130	290	900	No	6933	500
Mill Creek-Tamms, Ill.	L. L. Leh	57	65	.....	.....	Yes	.....	490
Omaha, Neb.	C. E. Holyoke, Supply	63	137	124	158	No	9799	.....
Oskaloosa, Ia.	Clement Loehr	100	160	135	150	No	2675	1100
San Francisco, Cal. (Jap.)	J. Mori	68	68	40	.....	No	25000	1000
St. Joseph, Mo.	J. B. Bloom	100	116	317	900	No	.....	600
Sioux City, Ia.	H. L. Krause	77	114	300	400	No	8464	900
Whitewater, Kans.*	W. D. Marburger	68	106	180	500	Yes	.....	.....
Wilton, Iowa	C. I. Lau	93	182	210	425	Yes	626	300
		2097	3156	$5393	$10260	11	$109482	$16440

*Went to self-support July 1, 1914.

POTOMAC SYNOD.

MISSIONS	MISSONARIES	Members.	Sunday-school Enrollment.	Paid by Mission. Benevolences.	Paid by Mission. Pastor's Salary.	Use of Parsonage.	Debt of Mission.	Appropriation by Board 1914-1915.
Albemarle, N. C.	A. F. Nace	11	34	$24	.....	No	$1500	$950
Altoona, Pa. (Salem)	R. M. Stahl	88	183	143	$400	No	7150	600
Baltimore, Md. (St. Stephen's)	O. S. Hartman	132	140	118	800	Yes	.....	200
Baltimore, Md. (St. Mark's)	James M. Mullan	288	348	203	600	Yes	5750	550
Baltimore, Md. (Grace)	H. A. Shiffer	175	130	115	550	No	1000	650
Baltimore, Md. (St. Luke's)	Atville Conner	126	196	116	150	No	5000	1000
Dallastown, Pa.*	John S. Adam	264	428	364	675	Yes	460	.....
Enola, Pa.	W. R. Hartzell	44	103	102	144	No	600	750
Greensboro, N. C.	Shuford Peeler	132	225	259	400	No	.....	500
Hanover, Pa.	S. P. Mauger	207	346	140	350	No	1000	650
Harrisonburg, Va.	J. Silor Garrison	75	114	134	400	No	.....	500
High Point, N. C.	L. A. Peeler	109	335	165	.....	No	4000	850
High Point, N. C. (Bethel)	C. C. Wagoner	70	250	100	90	Yes	1438	750
Hollidaysburg, Pa.	.....	172	200	403	700	No	6300	200
Juniata, Pa.	C. Peters	161	282	318	333	No	1400	600
Lenoir, N. C.	A. S. Peeler	52	97	436	450	No	.....	500
Lexington, N. C. (Second)	M. A. Huffman	65	138	30	300	No	.....	300
Lincolnton, N. C.	W. H. McNairy	41	76	62	100	No	2100	900
Roanoke, Va.	.....	82	71	197	800	Yes	2450	800
Salisbury, N. C.	W. B. Duttera, S. T. D.,	137	107	97	700	No	900	250
Thomasville, N. C.	Clarence Woods	170	274	133	300	Yes	200	600
Waughtown, N. C.	D. E. Bowers	152	218	129	200	Yes	95	575
Winston-Salem, N. C.†	.....	.....	.....	.....	.....	...	.....	1000
York, Pa. (St. Stephen's)	A. H. Smith	142	310	237	420	No	3800	720
York, Pa. (Emmanuel)	J. C. Raezer	212	413	405	400	No	4000	800
Brunswick, Md.†	.....	.....	.....	.....	.....	.. ..	.....	.....
		3107	5018	$4430	$9262	7	$49143	$15195

* Went to self-support July 1, 1914.

† Enrolled July 1, 1914.

MISSIONS	MISSIONARIES	Members.	Sunday-school Enrollment.	Paid by Mission.		Use of Parsonage.	Debt of Mission.	Appropriation by Board, 1914-1915.
				Benevolences.	Pastor's Salary.			
Allentown, Pa. (St. James)	J. S. Peters	86	211	$195	$300	No	.....	$900
Bridgeport, Conn. (Hung.)	Alex. Ludman	385	205	73	1200	Yes	$15000	400
Harrisburg, Pa.	G. W. Hartman	328	380	541	1000	No	14600	350
Lebanon, Pa. (St. Stephen's)	F. R. Lefever	171	326	205	500	Yes	13787	500
Lewistown, Pa.	E. T. Rhodes	295	400	425	500	No	9500	600
Minersville, Pa.*	O. R. Frantz	.....	.....	.....	.....	.....	.....	500
Montgomery, Pa.		56	76	81	262	No	.....	200
Palmerton, Pa.	M. A. Peters	93	195	105	420	No	8105	660
Philadelphia, Pa. (Bethany)	H. H. Hartman	327	565	448	950	No	20000	550
Philadelphia, Pa. (Calvary)	F. H. Fisher	362	815	523	1200	No	18000	150
Philadelphia, Pa. (Messiah)	E. J. LaRose	411	617	862	1325	No	11300	300
Philadelphia, Pa. (Mt. Hermon)	C. B. Alspach, D.D.	334	579	580	360	Yes	18985	1050
Philadelphia, Pa. (Olivet)	M. P. LaRose	40	150	38	200	No	8388	800
Philadelphia, Pa. (Palatinate)	F. R. Wieder	406	589	807	1000	No	11700	400
Philadelphia, Pa. (St. Andrew's)	D. R. Krebs	238	620	432	600	No	7000	700
Philadelphia, Pa. (West)		.....	.....	.....	.....	.....	.....	.....
Scranton, Pa.	A. R. King	154	190	.....	360	No	1850	800
Scranton, Pa. (Second)		35	40	6	54	No	.....	1000
South Bethlehem*—Fountain Hill	T. C. Brown	.....	.....	.....	.....	.....	.....	400
South Norwalk, Conn. (Hung.)	Gabriel Dokus	185	118	120	420	Yes	12000	400
State College, Pa.	N. L. Horn	125	210	175	400	....	1500	800
Torrington, Conn. (Hung.)		.....	.....	.....	.....	.....	.....	.....
West Hazleton, Pa.	C. H. Herbst	245	310	185	300	No	4000	300
Wilkes-Barre, Pa.	T. R. Dietz	146	228	155	350	No	1870	625
Wyndmoor Pa.	R. E. Leinbach	63	145	135	400	No	.....	800
Wyomissing-Temple, Pa.	T. J. Hacker, D. D.	108	420	93	600	No	21851	1000
Ellis Island, New York City	Paul H. Land, Ph. D.	.....	.....	.....	.....	.....	.....	1500
		4593	7389	$6186	$12701	4	$199435	$14485

* Enrolled July 1, 1914.

SYNOD OF THE NORTHWEST AND CENTRAL SYNOD.

MISSIONS	MISSIONARIES	Members.	Sunday-school Enrollment.	Paid by Mission.		Use of Parsonage.	Debt of Mission.	Appropriation by Board 1914-1915.
				Benevolences.	Pastor's Salary.			
Neillsville, Wis.	Herman G. Schmid	123	76	105	$400	Yes	$850	$250
Green Bay, Wis.	Paul Grosshusch	83	55	60	160	Yes	4850	550
Curtiss, Wis.	A. Geo. Schmid	187	77	114	400	Yes	3000	250
Cleveland, Wis.	A. Kurtz	27	10	2	75	No	.....	100
Oshkosh, Wis.	.....	36	18	32	55	No	.....	400
Appleton, Wis.	A. C. Plappert	53	52	117	.....	No	1300	700
Sheboygan Falls, Wis.	E. G. Krampe	101	42	54	350	No	.....	100
Sheboygan, Wis.	.....	29	29	.....	.....	No	2000	.....
Calumet, Mich.	H. Beck	109	35	26	600	Yes	300	150
Indianapolis, Ind.	J. F. Grauel	185	243	285	500	Yes	5300	300
Indianapolis, Ind.	C. Broughman	76	248	65	100	Yes	3930	700
Indianapolis, Ind.	D. A. Bode	45	92	76	.....	No	800	700
Olney, Ill.	.....	88	49	.....	.....	Yes	.....	.....
Garrett, Ind.	Otto H. Scherry	84	79	30	400	Yes	1990	200
Louisville, Ky.	W. F. Naefe	135	126	50	300	Yes	5000	600
Louisville, Ky.	A. F. Lienkaemper	179	358	175	175	Yes	5950	725
Nashville, Tenn.	C. Baum, Supply	80	10	11	500	Yes	580	.....
Stanford, Ky.	J. G. Bosshart	90	44	118	450	Yes	.....	300
Stewart, Wis.	A. Grether	50	23	52	400	Yes	.....	150
Watertown, Wis.	F. W. Lemke	100	45	67	500	Yes	250	100
Jackson, Wis.	W. C. Zenk	87	49	37	425	No	2500	150
Wabasha, Minn.	T. W. Hoernemann	94	57	41	300	Yes	640	350
St. Paul, Minn.	P. G. Kluge	169	132	86	600	Yes	6000	200
Marenga, Ia.	H. E. Grieb	85	23	91	400	Yes	.....	200
Loveland, Colo.	A. Stienecker	81	49	18	250	No	2500	450
Bluff City, Kans.	.....	.....	.....	.....	.....	No	.....	.....
Butler, Okla.	.....	41	.....	.....	.....	No	.....	.....
Alpena, S. D.	H. Achtermann	162	81	257	600	Yes	1250	200
Upham, N. D.	J. M. Bauer	.....	.....	.....	.....	No	.....	.....

SYNOD OF THE NORTHWEST AND CENTRAL SYNOD—*Continued.*

MISSIONS	MISSIONARIES	Members.	Sunday-school Enrollment.	Paid by Misson.		Use of Parsonage.	Debt of Mission.	Appropriation by Board 1914-1915.
				Benevolences.	Pastor's Salary.			
Heil, S. D.	J. Grossmann	46	30	$61	$150	No	.....	$200
Farrington, N. D.	G. L. Goll	61	17	.....	.....	No	.....	.....
Herrick, S. D.	H. Sill	70	47	38	300	Yes	$750	300
Temvick, N. D.	E. Scheidt	41	26	41	175	No	.....	250
Tillamook, Oreg.	F. C. Schnuelle	44	18	87	400	Yes	2950	400
Salem, Oreg.	W. G. Lienkaemper	60	73	977	350	Yes	500	550
Portland, Oreg.	Th. Schildnecht	67	36	103	150	Yes	1500	850
Quincy, Wash.	P. Schild	72	44	159	400	Yes	700	200
Planada, Cal.	F. B. Ruf	35	48	.....	255	No	1500	600
American Falls, Ida.	C. H. Riedesel	20	.....	.....	.....	No	.....	.....
Winnipeg. Can.	A. Heinemann	167	81	163	650	Yes	100	150
Winnipeg, Can.	C. F. W. Graesel	134	95	100	300	No	7000	600
Neudorf, Can.	P. J. Dyken	95	39	274	400	Yes	225	200
Pheasant Forks, Can.	H. Lehmann	52	27	.....	.....	No	.....	.....
Wolseley, Can.	J. Bodenmann	43	22	15	200	Yes	1600	600
Piapot, Can.	J. Bodenmann	65	58	13	400	No	.....	400
Edmonton, Can.	J. K. Mugglin	87	69	99	105	No	2901	900
Stony Plain, Can.	R. Birk	140	70	11	550	No	60	250
Calgary-Beiseker, Can.	L. P. Goerrig	61	28	84	.....	No	.....	1000
Chicago, Ill.	O. F. Steinmetz	60	142	50	150	No	1000	800
Cleveland, O.	C. F. Dewitz	112	78	89	400	No	1860	400
Cleveland, O.	C. J. G. Russom	67	69	25	433	No	1560	700
Dayton, O.	G. F. Feldwisch	46	58	20	275	No	875	375
Piqua, O.	C. Hoffmann	117	187	135	450	Yes	.....	100
Oakley, O.	J. Gaenge	251	340	68	200	Yes	5958	750
Toledo, O.	H. O. Joerris	176	192	41	300	Yes	1200	500
Bay City, Mich.	B. Ruf	84	79	175	500	Yes	438	300
		4852	4085	$4928	$15433	34	$81667	$19200

GERMAN SYNOD OF THE EAST.

MISSIONS	MISSIONARIES	Members.	Sunday-school Enrollment.	Paid by Misson. Benevolences.	Paid by Misson. Pastor's Salary.	Use of Parsonage.	Debt of Mission.	Appropriation by Board 1914-1915.
Holyoke, Mass.	Dr. Caspar Schieler	257	108	$111	.....	.....	$2500	$108
Glade Run, Pa.	Carl H. Gundlach	117	86	296	.....	.....	2385	225
Buffalo, N. Y.	Geo. L. Heck	218	142	152	.....	.....	3500	195
Brooklyn, N. Y.	Heinrich Braem	167	200	77	.....	.....	3765	135
Philadelphia, Pa.	W. G. Weiss	180	190	70	.....	.....	16000	700
Brooklyn, N. Y.	M. J. H. Walenta	188	480	141	.....	.....	5200	324
Philadelphia, Pa.	G. A. Haack	127	120	46	.....	.....	5000	850
Brooklyn, N. Y.	Askan Stueler	46	40	12	.....	.....	2900	1000
Baltimore, Md.	W. R. Strietelmeier	60	150	10	.....	.....	1000	950
Philadelphia, Pa.	E. H. Wessler	53	68	8	.....	.....	9800	1000
		1413	1584	$923	.....	.....	$52050	$5487

TOTALS							
Ohio Synod	3058	4835	$5456	$8798	3	$56517	$11125
Pittsburgh Synod	4617	4914	7078	14711	17	155071	16800
Interior Synod	2097	3156	5393	10260	11	109482	16440
Potomac Synod	3107	5018	4430	9262	7	49143	15195
Eastern Synod	4593	7389	6186	12701	4	199435	14485
General Synod's Board	17472	25312	28543	55132	42	569648	74045
Eastern German	1413	1584	923	.....	.....	52050	5487
Western German	4852	4085	4928	15433	34	81667	19200
	23737	30981	$34394	$71165	76	$703365	$98732

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